



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









PHILLIPS BROOKS HOUSE

University, Phillips Brooks Ho

Harvard University.

PHILLIPS BROOKS HOUSE.

AN ACCOUNT OF ITS ORIGIN, DEDICATION,
AND PURPOSE AS AN ENDOWED HOME FOR
THE ORGANIZED EFFORTS NOW MAKING TO
PERPETUATE THE INFLUENCE AND SPIRIT

OF

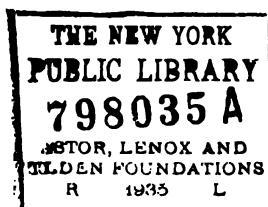
PHILLIPS BROOKS

AMONG THE STUDENTS OF HARVARD
UNIVERSITY.

C. Abbott, in cluding Hale, 1839

[PRIVately PRINTED FOR THE INFORMATION OF ITS
WIDELY SCATTERED CONTRIBUTORS.]

Boston, December 31, 1900.



ASTOR LENOX
TILDEN FOUNDATIONS
1935

PHILLIPS BROOKS HOUSE.

COMMITTEE OF THE SUBSCRIBERS WHO ERECTED THE BUILDING AND
FOUNDED THE TRUST.

*ANDREW P. PEABODY	1826
ROBERT TREAT PAINE	1855
EDWIN H. ABBOT	1855
GEORGE H. PALMER	1864
E. WINCHESTER DONALD	Amherst, 1869
FRANCIS G. PEABODY	1869
GEORGE A. GORDON	1881

*The Reverend Andrew P. Peabody, the Plummer Professor and original chairman of the committee, died in March, 1893. He was succeeded by the present Plummer Professor, Reverend Francis G. Peabody, who is now the chairman of the permanent committee in charge of the House.

THE givers of the funds which have built Phillips Brooks House dwell far apart. Many of them sent their gifts across thousands of miles of land and ocean. Moved by their love for him or their wish to do good to those who come after us, they have joined in one common effort to keep alive in Harvard, as a living force and power for righteousness, the spirit which filled the soul of Phillips Brooks. Many, perhaps most, of them will never see the house which has been raised with their money. Few of them will ever know, except for this little book, what is actually doing there to effect their purpose. It is their right to have and our pleasure to supply this knowledge.

The financial troubles of 1893, and the years which followed, impaired seriously the power of many generous givers, and disappointed the hopes of the committee which had this memorial in charge. Moreover, the committee was not willing to ask gifts in such times of pressure, or to do anything which would lessen the voluntary character of this memorial. They waited with confident hope that the fine quality of the administration of Phillips Brooks House would soon draw to it that endowment which it needs to make it a complete school of wise and thoughtful, as well as active, charitable training. Phillips Brooks House is to be the parish-house of the University, the place where generous-hearted young men may learn how to make generosity always judicious and helpful, and more and more efficient. This house is dedicated to piety, charity, and hospitality. If this story shall help to enlarge its ability to fulfil this purpose and strengthen the hands of the noble men who have it in charge, our second object will be accomplished.

Finally, an endowed school for skilful training in the arts of applied goodness and kindness in human life, where shall be gathered the fruits of experience and those influences which will teach young men how to make the world better for their living in it, is a new department in university work not less important than it is novel. What is good at Harvard is good at every college in the land. Perhaps the facts gathered here may be fruitful in other places.

E. H. A.

CAMBRIDGE, 31 December, 1900.

CONTENTS.

	PAGE
OPENING OF THE HOUSE	9
REMARKS OF MR. PAIN	10
REMARKS OF MR. ABBOT	15
REMARKS OF MR. ELIOT	18
REMARKS OF MR. PEABODY	23
DESCRIPTION OF THE BUILDING	30
LIST OF CONTRIBUTORS	37
ACCOUNT OF TREASURER'S RECEIPTS AND DISBURSEMENTS	49
EXTRACTS FROM HARVARD CRIMSON OF JANUARY 26 AND 27, 1893 .	53
FLY-LEAF SENT OUT BY CLASS OF 1855	58
SECRETARY'S CIRCULAR TO BROOKS' CLASSMATES	61
ACCEPTANCE OF TRUST BY HARVARD UNIVERSITY	62
"PHILLIPS BROOKS HOUSE." REPRINTED FROM HARVARD GRADUATES' MAGAZINE, SEPTEMBER, 1893	64

PHILLIPS BROOKS HOUSE.

OPENING OF THE HOUSE.

The dedication of Phillips Brooks House took place in Peabody Hall, which is the large hall on the third floor, on Tuesday afternoon, January 23, 1900, at four o'clock. This day was the seventh anniversary of the death of Phillips Brooks. The large number of contributors to its erection rendered it impossible to invite the general public to the services, and the hall was filled with invited guests.

The Hon. Robert Treat Paine, chairman of the committee, called the company to order and asked the Right Reverend William Lawrence, Bishop of Massachusetts, to open the meeting with prayer. Bishop Lawrence then offered the following prayers:—

Our Father who art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Almighty and everliving God, we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, especially thy servant Phillips Brooks, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

O Almighty God, who through our fathers, and especially through thy servant John Harvard, founded and endowed a college in this place, look with favor, we beseech thee, at this present time, upon this our beloved University. Endow her teachers with patience, humility, and devotion. Grant to her students the spirit of docility, purity of thought, and a sincere and chivalrous temper. Kindle in the hearts of all who enter these gates a love of the Truth. And as her sons go forth from generation to generation may they so serve thee and their fellow men that thy name may be glorified through Jesus Christ, our Lord. Amen.

O Heavenly Father, who, through thy Son Jesus Christ, consecrated every path of life, look upon us now, we beseech thee, as we meet to dedicate this house to thy glory, the service of men, and the memory of thy chosen servant, Phillips Brooks. May thy Holy Spirit, the Spirit of Truth, rest within these walls. As the years pass, may the coal from off thy altar kindle the hearts and touch the lips of those who speak here. Create in those who worship here, O God, a clean heart and a right spirit. Arouse in those who counsel and work here a love of their fellow-men and a sincere desire to do thy will. May sympathy, cheer and comradeship find a home within this house, and the affections of the sons of Harvard gather about its walls. Through our Lord and Saviour Jesus Christ, Amen.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord, grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unspeakably love thee; through Jesus Christ our Lord. Amen.

Mr. Paine then delivered the following address: —

We meet to dedicate this Phillips Brooks House to the glory of God, the service of Harvard University, and the inspiration of the sons of Harvard now and hereafter.

Seven years ago this morning Phillips Brooks passed from the eyes of men up into whatever glorious welcome is prepared by the providence of God for a man endowed with transcendent powers, who devotes them all, in exquisite forgetfulness of self, to the

impassioned service of mankind, as priest, prophet, and apostle of the living God.

No wonder that we who knew, honored, and loved him delight to rear this enduring monument of our affection, here in this dear old college yard of Harvard, rich in so many associations, but none more precious than those connected with Phillips Brooks. Here he brought out from Boston the fresh enthusiasms of the youthful student. Here he gave in maturer years a loyal love of Harvard to all the growth of her intellectual and spiritual life. Here he delighted to offer to undergraduates counsels of inspiration in wondrous sympathy with the lives and hopes and joys of robust youth. Here they gave him back a depth of love and respect perhaps never surpassed in the annals of Harvard, illustrated with such tender picturesqueness when all that was mortal of Phillips Brooks was borne through these college grounds amid the crowds of students, bare-headed and bowed in grief.

No wonder that gifts large and small of friends across the continent and from many lands elsewhere have poured in to build this memorial to this great servant of God.

Our committee record with pleasure the gracious readiness of the corporation to assign this conspicuous corner of the college grounds for this house; and also of the city of Cambridge to make such liberal changes in the lines of the public streets as greatly to enhance its dignity.

But this memorial to Phillips Brooks is not merely for his honor, but chiefly to foster and strengthen among the men of Harvard the same spirit which gave to him his supreme power among men. What was that power, whence its origin, how did he possess it? Who will not answer it was the power of the Holy Spirit. It came from God; Brooks opened the windows of his soul on the side toward God, and the power of God flowed in. In the moments of his impassioned utterances, it seemed as if Brooks had seen God face to face and was pouring out inspiration from the Almighty. The impassioned conviction of his speech compelled men to believe he was speaking of what he knew. Brooks knew God.

Glorious privilege to us, his friends, to create a memorial to Phillips Brooks, to tell men that the methods by which he attained his power are open to all.

Wise men may not agree on the definition of miracle. Often did Phillips Brooks say that the supreme miracle was the Incarnation,

the coming of God into the nature of man ; and if we accepted that, other miracles were easy to accept. I love to think that miracle is an essential part of the plan of God, and that a miracle is whatever God does, so far out of the normal course of things as to seem to us mortals a rarely exceptional manifestation of divine power.

May we not believe that the unfolding of Brooks's life and the expansion of his nature from the time — a year after he graduated at Harvard — when he utterly failed as a teacher of boys at the Boston Latin School, to the full glory of his middle life when he preached the Gospel of Christ with transcendent power, was a true miracle of God ; possibly one of the greatest miracles of our time.

Would to God that this house may lead men to realize, as he did so profoundly, that each man may accept Christ's promise of the Holy Spirit, and thereby receive the great miracle of his own life.

What does the elective system, understood and applied perhaps nowhere in the world more fully than at Harvard, exactly mean, if not that the day for universal knowledge, if it ever existed, has gone by, never to return ? And that men must elect, as judiciously as they may, which few they will study of the pages of the book of infinite knowledge, which is the wisdom of God. And this under a dreadful penalty, that while faculties tasked to their utmost will grow strong, those that are disused may shrivel up in atrophy. If the ideal man, all rounded in his powers, is glorious, who does not shrink with abhorrence from the opposite thought of any of his permanent powers being shorn away and lost !

Yet, look out upon life and see how almost universally men direct their whole soul and all their energies in such narrow paths, often towards such ignoble ends, that partial atrophy is the normal lot of nearly all men ; nay, worse, this loss is often of the nobler faculties wherein man is most divine. The furious absorption of modern life, nowhere keener than in America, into never-ending business with its brilliant rewards, leads men astray after false idols, closing their vision of the true God, till many of them forget, ignore or doubt, and at last, losing their spiritual powers, become spiritual wrecks and walk the streets of this life, and will enter the gates of the next, atrophied in those powers whereby men may commune with God. The elective system has grave dangers. Yet the elective system at Harvard and through life has come to stay.

The wonderful life of Phillips Brooks is an appeal of mighty force to all who feel its power, now and hereafter, to select the

supreme elective. The story of his life, which we all eagerly await from the master hand of his friend, Rev. A. V. G. Allen, will fulfil its most blessed function in making plain that it was only when Phillips Brooks elected the supreme elective that his gifts were glorified, his nature filled with the Holy Spirit, his tongue touched with fire from the altar of God, and the eyes of his soul on the side toward God opened so that he saw within the veil.

Oh, that this memorial building may be clothed with power, in ways more mysterious than we mortals can understand, to impress the wondrous lesson of his life on multitudes of the men who in these and future years shall enter its doors or only look upon its walls as they pass. What a wonderful lesson it was which God in his infinite love gave to this generation, in the expansion of powers and their development in force in the life of Phillips Brooks! Some of us who are here knew him as a boy, through life, to death. Five years at the Latin School, four years at Harvard, his life was pure, beautiful, upright. A good scholar, though not ambitious, he ranked among the upper quarter of his class of '55. No speaker, he never spoke at any "public Saturday" at school. No athlete nor fond of sports, he delighted to devote to omnivorous reading the hours his companions spent in hockey, baseball, cricket, and football on Boston Common or the college delta. Exquisitely gifted with powers of imagination and of brilliant composition, loved by his companions, respected by all who knew him, he was not a leader in any way in school or college. When he graduated he had not been confirmed in church and he had no profession in view. He took up school teaching as a temporary means of livelihood, and he failed. I sat with him one day at his desk in the Latin School in 1856, and saw that he could not control the boys. Disheartened, he sought the counsel of friends, and with their advice devoted himself to the ministry of God. Never have we seen the powers of a noble life expand, irradiate, grow dominant, as in those years and decades of the life of Phillips Brooks. He who could not speak at school became as some of us think, the greatest Christian preacher of all ages. He who failed to control a school-room of boys developed such powerful influence over all ranks and ages of life, that whether speaking to a crowded gathering of plainest people on a Sunday evening in Faneuil Hall, or preaching to the students of Harvard and meeting them in his room as college preacher, the dominance of his per-

sonality was felt by all. He who doubted at first about his path in life often spoke of preaching as the supreme relation between man and man. He who graduated without leadership among eighty men at college grew into the most forceful leader among men whom some of us have known. He who was not confirmed in church till after he was twenty-one years old became the inspired apostle of the Gospel of Christ.

Where were the sources of this wondrous growth, this expansion of nature, this sanctification of gifts? "Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened to you."

Phillips Brooks, at the critical period of life, deliberately, fully, and irrevocably consecrated his life to God. Then and always thereafter he sought the Holy Spirit. He opened his life and the Holy Spirit came in. Brooks believed that God will give himself just as fully as is possible to every human being who will open his nature for God to enter.

The glory of Phillips Brooks's life and the power of his example come from his choice of a consecrated life of service to God and man, and the divine transformation growing out of this choice. Here was the elective offered to each and every human being. This elective among them all was the final choice of Phillips Brooks. This is the elective that his life and example teach all who may come within his influence not to ignore, forget, abandon, exclude. This is the elective which in some shape each and every man made in the likeness of God should elect: the knowledge, love, and worship of God.

How can we measure adequately the tremendous responsibility growing out of the splendid privileges of the sons of Harvard in these years? No longer in dark ages, nor in half-civilized lands, nor pinched in ignorance, nor limited in choice of career, young men come up to Harvard University, rank after rank, crowding into her gates in swelling numbers, to make their choice among means to promote health and strength and culture in so many directions, — athletic, intellectual, moral, spiritual.

Think how numerous are the buildings gathered on the grounds of Harvard, and what a vast variety of uses they fulfil. Appleton Chapel devoted to God; the Memorial Hall, alive with the patriotic ardor of the noble dead; Sever, University, Harvard, Holden, Gore, the Gymnasium, boat houses, and soldiers' field, and so on through

the long, familiar list of names, each devoted to some of the electives which men may take.

To this interesting variety of buildings, suggesting so many studies and careers, the life of Phillips Brooks has prompted his friends to add this Phillips Brooks House, in hopes to strengthen the religious spirit of Harvard, always so staunch from its first Puritan origin, to increase the study of holy things and to make the worship of God the career of some and an essential part of the life of all.

If the Brooks House is small in size compared with some other buildings of Harvard, let us remember that it was not in the great and strong wind which rent the mountains, nor in the earthquake, nor in the fire, but in the still small voice, that Elijah found the Lord.

And so this Phillips Brooks House comes into the group of college buildings and into college life as an added incentive to select the great elective of spiritual communion; to recognize as the fundamental fact of human existence that man is made in the image of God, that only in the filial acceptance of this immortal truth can man develop nobly all his faculties.

May this Phillips Brooks House warn men against the mangled horror of a life wherein the divinest faculties lie dormant till at last they are seemingly lost in atrophy. May it irresistibly invite, by the example of the great life of Phillips Brooks, all who will to follow in his steps and keep their souls open towards God, their mental powers expanded and their spiritual faculties ennobled by the inpouring of the Holy Spirit, till they come to the measure of the stature of a perfect man.

The chairman then called upon Mr. Edwin H. Abbot, the Secretary and Treasurer of the committee, who spoke as follows:—

Mr. CHAIRMAN: It has been my happy fortune to be familiar with the origin and the growth of the undertaking which culminates to-day in the dedication of this house. There are some facts in its history which, I think, are of general interest, especially to an audience so largely composed of those who have themselves helped to build it. Phillips Brooks, in the later years of his life, was much interested in providing for the religious societies of the college a home of their own. At the time, however, when he

died, this was not generally known, and the first public movement to this end was made in the college itself, and came from the undergraduate world. The college paper, *The Crimson*, published daily by the undergraduates, contained, on Jan. 26, 1893, the day when the body of Phillips Brooks was borne through the college yard on its way to Mount Auburn, an editorial strongly calling attention to a letter published by a young graduate in its columns that morning. He proposed the erection of this building as the best memorial at Harvard of the life of Phillips Brooks. Phillips Brooks's classmates,—and I may say here that the relation between classmates at the period when we graduated was more close and lasting than the younger generations can well understand to-day,—Phillips Brooks's classmates, I say, who had graduated with him in 1855, eagerly acted upon that suggestion. They reprinted articles which had appeared in *The Crimson* at the time of Brooks's funeral and on the following day. They added a little fly-leaf in their own behalf, and mailed to every living graduate these papers, with a Boston *Evening Transcript*, which told the story of those days and described the manifestation of a common grief. These papers did all the begging that ever has been done for this subscription. The money which has built this house is the voluntary offering of persons who were simply told that it was proposed to be built in the name and memory of Phillips Brooks. They were offered the chance to assist, but were not urged to give unless they wished to help. Upon the benches here, lists of the names of these contributors and their homes have been distributed, in order that you may see how widespread over the civilized world was the wish to share in raising this living monument to Phillips Brooks; to provide, in the midst of this crowd of eager young men, a fitting home for that spiritual activity which he preached and was. The names in that sheet number, I think, five hundred and fifty-nine. Twenty-nine states of our Union, China, Japan, Turkey, South America, France, and England, all are represented there. The contributions came scattering along through that year of 1893, a period, too, when most wearisome, harassing financial disturbance prevailed and made all giving peculiarly hard in this country to the class which usually give largely. The committee, for that reason, decided to abstain from any public appeal for funds, because they did not consider that it was fair to make it under the circumstances and conditions then

existing. The result is that this building has come into existence through contributions peculiarly voluntary, contributions made from many different quarters of the globe under the influence of that free spirit which is fit to perpetuate Phillips Brooks's influence in this great university, and to fill this house with that generous life which Phillips Brooks stood for among all who knew him. Among these names are many which are full of pathetic suggestion. Some of them are names of women, of old men, of children, even. One of those names represents two dollars that was sent to me a thousand miles, because, as the giver said, he wished to have some share, little as the sum was, in doing something to help make the influence of Phillips Brooks ever present in our Alma Mater. In other instances you will see gifts in memory of some one no longer in this life; who had formerly been connected with the university, and in whose name and memory, tenderly cherished through many years, the gift is made. About one third of the total amount of these contributions came from Phillips Brooks's old, life-long friends, classmates, and associates, who gave out of their abundance. But the other two thirds of that subscription is made up by little sums given out of narrow means in the spirit of the widow's mite. They give a dignity, a fineness of soul, to this house, because it has come into being through the exercise of spiritual effort and self-denial, its best possible consecration to noble uses.

The total of contributions received by the committee is \$70,468.54, which has been increased, in the hands of the committee, by interest to the amount of \$4,700.98. This building, when its fittings are all complete, will have cost about \$65,000. We had hoped that an ample endowment might go with the building, but the hard times have made this impossible, and there will be out of the present subscription about ten thousand dollars only for endowment to carry on the work of the house. The care and maintenance of the building and its heat and light, the college will liberally provide.

A few days ago I read in the New York *Evening Post*, a newspaper which is popularly considered to express only cold, intellectual life, and absolutely to reject all sentimental considerations, a noble editorial written about Mr. Dwight L. Moody, the evangelist, after his death. It contained the following words: —

“The permanent worth of what is distinctively emotional in religion consists especially in this, that it supplies the element of

enthusiasm for righteousness, without which civilization could hardly get on at all. It is remarkable how little knowledge, simply and purely as such, counts in the moral regeneration of the world. Knowledge in and of itself has not supplied the wants of the poor, or healed the sick, or comforted the distressed, or opened the eyes of the blind, or taught the dumb to speak. It is *the passion for goodness*, the irrepressible desire to benefit one's fellows, that alone can spread abroad in the world among all classes of society the helpful fruits of knowledge and experience; and this passion, this enthusiasm, emotional religion more than anything else supplies. However crudely conceived or unscientifically expressed, the product of religious awakening is unquestionably a quickened sense of personal responsibility and a great zeal for the uplifting of mankind."

An enthusiasm, a passion for goodness; an enthusiasm for righteousness:—was not that Brooks's power in this youthful community? Was it not the perception of that passion by the students here which drew into expression that tender affection, that warmth of feeling, so manifest everywhere in those days of grief and longing, seven years ago? It is to perpetuate that passion, it is to encourage that enthusiasm, that this house has been built. I am sure I may speak for you all, because so many of you here have a share in this house. And therefore I will say that we all believe that we shall be satisfied in what we hope to-day. If we can see this Phillips Brooks House become in this great university a means of perpetuating and encouraging and keeping warm, in the young hearts which fill it, that enthusiasm for righteousness and that passion for goodness which, to those who knew him, was embodied in Phillips Brooks, we shall ask nothing more of those to whose care it is now to be entrusted.

The transfer of the building from the building committee to the college was then made by the chairman in the following words:—

President Eliot, the building committee has instructed me to transfer this Phillips Brooks House to the President and Fellows of Harvard College.

President Eliot responded as follows:—

Mr. CHAIRMAN: In the name of the President and Fellows of Harvard College, I gratefully accept this precious gift at your

hands. You and your associates on the committee have labored assiduously more than six years in bringing this offering to completion.

I find in what has already been said here the sources and suggestions of what I wish to say myself. For those who knew Phillips Brooks, there is something pathetic about this attempt to commemorate him. Both the earlier speakers have used this word; it is irrepressible, because it is a hopeless undertaking to try to transmit to other generations who knew him not, the influence of his presence, the force of his personality, the inspiration of his speech. Nevertheless, the University welcomes this well-fitting building to the college yard, because, though we who knew him despair of carrying down to other generations the influence of his personal presence, we have the strongest hope of perpetuating here in these grounds, among these buildings which he loved, the power of his character and life, and his high example.

I knew Phillips Brooks but slightly when he was a student. The first strong impression I got of him was one evening in 1856 when I met him in the twilight coming down the steps of President Walker's house on Quincy Street. I was going in; he was coming out. He was the most dejected and stricken-looking person I had ever seen. His aspect was startling. We exchanged but a slight salutation; and I went in and immediately asked President Walker what was the matter with Phillips Brooks; there must be something very serious the matter with him. It was the moment to which Mr. Paine has already alluded; he had been told by Master Gardner of the Boston Latin School that he never could succeed as a teacher. Now, to be a teacher was the supreme ambition of Brooks's early life. I asked Dr. Walker what he had said to him. "I told him," said that wise man, "that he ought to be a minister." Other friends gave him the same advice, and then it was that he started on a new career.

I saw very little of Phillips Brooks for fourteen years after that; and much happened in that interval. During the war, when Brooks was a clergyman in Philadelphia, he was very decidedly, evenly hotly, enlisted on the side of the Union, although the community in which he was then living was deeply divided between North and South; and although the denomination to which he belonged was not disposed to take either side of the fearful controversy with decision. It was because of this devotion of Phillips

Brooks to the cause of the Union in public addresses, in his church, in sympathetic labors for the sick and wounded, and in social life, that he was invited to offer prayer at the commemoration of the return of the surviving graduates and students of Harvard University, who had served in the civil war, to their homes and the college in July, 1865. On that great occasion Phillips Brooks poured forth such an extraordinary torrent of thanksgiving and of joyful hope for the country, and so lifted up the hearts of all who heard him to the God of nations, that no man who listened to him ever forgot it. On his coming to Boston as rector of Trinity Church in 1869, the graduates of the college, who had lately obtained the right to elect the Board of Overseers, at their first opportunity elected Phillips Brooks a member of that Board. That occurred in 1870. There he remained till 1882 — as long as he could remain under the statute. Then he had a year out of the Board in accordance with the statute ; but was re-elected in 1883, and served again till 1889. During those eighteen years I saw much of Phillips Brooks in that Board, but more elsewhere. The transformation of the man whom I had met in 1856 coming down the steps of Dr. Walker's house, into the man whom I met in the Board of Overseers in 1870, was simply wonderful. He had become a confident, hopeful minister, full of the spirit of devotion and righteousness, full of satisfaction in his work, visibly possessing an extraordinary power, and visibly conscious of that power.

He soon had an opportunity of greatly serving the college. The Faculty had several times, at suitable intervals, asked of the corporation and Board of Overseers that attendance at all religious exercises in Harvard University should be made voluntary ; and over and over again the Board of Overseers had refused to act on this suggestion of the Faculty. Brooks repeatedly voted against the proposed innovation. But at last he saw reason to change his mind. What induced him to change his mind ? It was the long service he had in the college chapel from 1881 to 1886, during which period he often conducted morning prayers and preached on Sunday evenings. It was his own experience in the college pulpit which satisfied him that it would be wise to give up required attendance at all the religious exercises. In 1885-86 he finally declared to the Board of Overseers, first, that in his judgment it was wise to make this great change in the administration of the college, and, secondly, that he would do his best to make the

change successful, — to make it promote and not impair the religious life of the college. Without Brooks's influence, that most important change in the administration of Harvard College would not then have been made.

The corporation and overseers having made the necessary changes in the statutes, in 1886, the present mode of conducting the chapel was set up, and Brooks was a member of the first board of five preachers. He took intense interest in this experiment — an experiment he always called it for the first three or four years. He devoted himself to this service for six weeks of the year, and during those weeks he was at the service of the young men here every morning of the week except Sunday morning. He contributed greatly by his personal weight and influence to the success of the experiment; and after it had been going on for four or five years he told me that it was no longer an experiment, but an established institutional method. It seemed to him, and it then seemed to me, and still seems to me, that no more fruitful change in the administration of Harvard College has been made in this century; and I always feel that we owed its adoption in large measure to Phillips Brooks. His power in the college pulpit was wonderful. In my eyes he was the great preacher. He had other capacities. He was sometimes a poet; perhaps if he had lived longer he might have proved himself an administrator. But he was always the great preacher. And one other marvellous faculty he had, the faculty of extemporaneous prayer. I have never seen any person who possessed that power in so high a degree, nor one who seemed so greatly to rejoice in it. There was something in the mere motions of his body which seemed to testify to that joy. With somewhat bowed head he would repeat with astonishing rapidity one of the many beautiful collects of the Roman or Anglican Church; and then he would throw his head back and burst — that was the only word one could apply to it — into a wonderful outpouring of supplication and thanksgiving. There is no human act which so reveals the real man as that. There is no way in which one human soul comes into such intimate contact with other souls. There is no other way in which hundreds of men can be so instantaneously lifted into the presence of God. And this is what Phillips Brooks did morning after morning, in the college chapel.

For influence upon young men he had another quality of surpassing interest and merit. He was extraordinarily abundant; that is,

words, ideas, and feelings flowed from him in an unmeasured stream. In his public life in Boston this free giving out in every good cause was most noteworthy. Over and over again I have been surprised at the kind of good cause to which Phillips Brooks would give himself for an hour with an ardor and completeness which won all hearts. He did not need to have a great occasion, a great opportunity, a great cause; he would give himself with an amazing generosity to a little cause through which he thought some good might be done. Now that is a power which has great weight with young men. He never seemed to them to lack for ideas, for interesting thought richly expressed. He was full of sympathy, full of interest in their concerns both large and small. His life overflowed to all about him. This was the great secret of his influence in the preachers' room in Wadsworth House. The young men delighted to go to him with their little errands as well as their great. I remember his saying one day that they came for all sorts of things — to inquire their way to the bursar's office or to the Kingdom of Heaven.

It was not with the young alone, however, that Phillips Brooks exerted powerful influence for good. Among the officers and teachers of the university his influence was also large. Now the body of officers here represents a great variety of religious opinion. They are, I believe, all inspired by a common devotion to duty and a common enthusiasm, but their religious opinions differ widely. That never made any difference to Phillips Brooks, and that never made any difference in his influence with the teachers and officers of the college. He had an extraordinary comprehensiveness of religious view, and a comprehensive sympathy with different religious sentiments. The subscription list of which Mr. Abbot has already told you illustrates that. I find on that very interesting list a large variety of Christian denominations represented. I have no idea which denomination is most largely represented. It would be difficult to determine without a wider personal acquaintance with the contributors than any one man can possess. But I know there are Episcopalians, Unitarians, Orthodox Congregationalists, Methodists, Swedenborgians, and Catholics in that list, all actuated by one desire, — to commemorate and preserve on this spot the influence to which they themselves owe so much. May that wish be accomplished, so far as is possible, to perpetuate in the lives of persons who never saw him the influence of this remarkable man.

I ask Professor Peabody to tell you what is to be done in this building, and in what way we hope to commemorate here Brooks's largeness of heart, his intellectual power, his broad sympathies, and his hope for mankind.

Professor Francis G. Peabody, the chairman of the Faculty Committee, which is to have charge of the use of Phillips Brooks House, then spoke as follows: —

The committee to whom the Corporation of the University entrusts the direction of this House accepts its responsibility with the profoundest and most reverent interest, and proposes to discharge its trust in daily recollection of the sacred memory with which it is to be associated.

There is one aspect of the history of this project which our treasurer has felt himself unable to touch. It is nearly ten years since the Preachers to the University, of whom Phillips Brooks was then one, published a letter, addressed to the friends of the University, asking for money to establish a building of this nature, which should enlarge and fortify the work which the Preachers had undertaken to do. "Such a building," said this letter, "would represent one more step in the comprehensive religious work of which the establishment of the Board of Preachers was the first step." The University had witnessed a momentous transition in the history of religious teaching. We had announced that among us religion should be no longer a thing of compulsion or of denominational limitation, but the supreme and comprehensive privilege of a student's life, administered by many leaders of many communions in happy fellowship within the service of the truth. The establishment of voluntary worship had been successfully accomplished, chiefly under the inspiration and leadership of Phillips Brooks; and we went on to ask ourselves whether the same comprehensive thought might not direct the scattered interests of students in their religious life? Might not the various religious societies, instead of being divisive influences, meet under one roof, and while maintaining their own characteristics and their own aims, find themselves on the common ground of mutual respect, tolerance, and co-operation? Still further, might not all the other elevating influences of University life be associated with the life of rational religion, so that the whole social life of the University might be

dignified, chastened, and uplifted by this unconstrained relation with religious faith?

Such was the scheme for which a few pledges and subscriptions were secured. Then of a sudden came the great shock of Phillips Brooks's death. Hardly had his body been borne through the lines of our mourning students to its grave, than it became plain to a few minds that this building, which he had desired to have built, would be the most fitting memorial of his service of the University. The first suggestion of this change of plan came from the son of our treasurer, a youth of singular purity of character and of remarkable intellectual promise. Philip Abbot was as clean and white in nature as the eternal snows where his young life was lost. He had been deeply touched by the teachings of Phillips Brooks, and the thought of this memorial of his teacher came to him like an inspiration. "Your young men shall see visions," says the prophet; and what we meet to dedicate is but the realization of the vision of that young man, who should himself be tenderly and reverently remembered to-day.

It was most natural that the first impulse to erect this building should come, in this way, from the young men who had listened to Phillips Brooks in the College Chapel. No one who had the privilege of being there from day to day can ever forget the sense of delight and liberty with which the preacher threw himself into that service. I have always believed that, if his brief addresses made to our morning congregation — and still more, his words of free prayer — could have been preserved, they would seem the most exalted expressions of his insight and power. He seemed to find a peculiar joy in this opportunity of leading the worship of our students. I remember on his leaving the chapel one day, he said, "This spoils one for any other duty," and then, playfully, he added, "Trinity Church is becoming simply uninteresting" Day after day I have entered the chapel in the early morning and have found him sitting in the pulpit, before any of the congregation had arrived, as though he could hardly wait to deliver his burning message. And what power, pathos, and searching of the heart he brought! Perhaps the greatest of all those wonderful outbursts of free utterance in prayer, of which President Eliot has spoken, occurred on one of the most unlikely of occasions. We have all observed the abuses of free prayer in the conduct of the funeral service, and the dreadful details of personal characteristics which

may intrude themselves. It was on such an occasion, however, in the College Chapel, that Phillips Brooks reached the perfect utterance of his religious genius. A young freshman, named Shaw, a farmer's son, a stalwart, noble youth, training for the University crew, was drowned in the river. His body was found and borne to his home in the middle of New York; and on the day and hour of his funeral a commemorative service was held in our chapel. It was thronged with the whole body of our young men, and with a wondrous power, such as no man who heard him can ever forget, Phillips Brooks in his prayer led our thoughts through all the incidents of that youth's life. The boy seemed to grow up under the preacher's thought from infancy to childhood. We saw him at his mother's knee, in his school, among the strivings of his young life, until at last he arrived at college, winning the enthusiasm and devotion of his friends. Finally, the prayer of Phillips Brooks gave the youth back to the God who made him, and we seemed to see our young friend passing from our gaze into the Father's keeping. It was with grateful memories of occasions like this that Philip Abbot and his companions proposed to make this "Parish-House," this "hearthstone of the University," as it has been called, a memorial building, and the friends and classmates of Phillips Brooks gave their glad support to the undertaking, adding to their original committee the venerated colleague of Phillips Brooks, Dr. Andrew Peabody, who was so soon to follow Dr. Brooks into the further service of their common Master. Thus this building has come to be the symbol of a comprehensive faith, uniting old and young, teachers and students; and in this pleasant home the life of work and the life of recreation, the prayers of the solitary soul and the companionship and delights of life, shall all be welcomed and receive the benediction of one beloved name.

President Eliot has asked me to indicate very briefly some of the purposes to which the building thus designed and consecrated is to be put. You enter on the first floor a spacious vestibule, which is designed to be in this house what the transept of Memorial Hall is in that building — a place where lives fitly remembered here shall have their adequate recognition. Against the broad eastern wall will stand the bust of Phillips Brooks, the gift of his friend, Mr. Deland. Round this bust are to be set three tablets; the first, over the bust, is to be a statement of the purposes of the house itself, and is to read as follows: —

THIS HOUSE
IS DEDICATED TO
PIETY, CHARITY, HOSPITALITY,
IN GRATEFUL MEMORY OF
PHILLIPS BROOKS.

On the left of the bust will be set a tablet describing the biographical facts of Phillips Brooks's life, as follows:—

Born in Boston December 18 1835
 A. B. Harvard 1855 Virginia Theological Seminary 1859
 Rector Church of the Advent Philadelphia 1859-1861
 Church of the Holy Trinity Philadelphia 1862-1869
 Trinity Church Boston 1869-1891
 Bishop of the Protestant Episcopal Church in Massachusetts 1891-1893
 Overseer of Harvard College 1870-1882 1888-1889
 Preacher to Harvard University 1886-1891
 D. D. Union 1870 Harvard 1877 Oxford 1885 Columbia 1887
 Died in Boston January 28 1893.

On the right of the bust will be a tablet describing those characteristics of Phillips Brooks's life which became most conspicuous among us here:—

Majestic in stature impetuous in utterance
 Rejoicing in the Truth
 Unhampered by bonds of church or station
 He brought by his life and doctrine
 Fresh faith to a people
 Fresh meaning to ancient creeds
 To this University
 he gave
 Constant love large service high example.

In spaces grouped about this entrance hall are to be placed tablets in memory of other benefactors. First, the memorial of a woman, whose timely bequest ensures the liberal employment of the House, as follows:—

BELINDA LULL RANDALL

Born 1816 died 1897

Who through the Trustees of her estate
made provision
within the Phillips Brooks House
for the administration of charity
by the students of this University.

JOHN WITT RANDALL,

brother of Belinda, born 1813 died 1892

A. B. Harvard 1834 M. D. 1839

Whose name she wished
to be associated with hers
in her many and great benefactions.

Lovely and pleasant in their lives
and in their death they were not divided.

Again, two tablets in memory of young graduates of the college
dying soon after their graduation; whose characteristics are
described as follows:—

WILLIAM BELDEN NOBLE

Born 1860 Died 1896

HARVARD A. B. 1885

Ardent, joyous, generous,
yearning for knowledge,
impassioned for holiness,
he sought to be a minister
after the pattern of
PHILLIPS BROOKS
but died before ordination.

Mindful of his unfinished aims
his wife established
the Noble Lectures
in 1898.

RALPH HAMILTON SHEPARD

Born 1867

HARVARD A. B. 1892

One of Harvard's youngest benefactors,

studious, earnest, devout,

member of

the Christian Association

the Religious Union

the St. Paul's Society.

Dying in 1894

he gave five thousand dollars

to promote Christian work

at Harvard College.

These last words are the phrase which appears in this young man's last will and testament. With generous devotion to the spiritual interests of the college, he makes his gift, "to promote Christian work at Harvard."

Passing from the vestibule, there is, on the right of the entrance, what we shall call the Brooks Parlor, where have already met and will continue to meet many organizations of the University in the natural relations of hospitality. This room will, we trust, contain many memorials of Phillips Brooks,—his books, his portrait,—so that the social life of the University shall find itself thus hallowed and uplifted by the sense of his presence. Opposite is what we call the Randall Room, dedicated primarily to the administration of charity. Here on certain days of the week will be found an expert in charity administration, for the purpose of meeting young men of the University who desire to serve in volunteer activity but do not know how to begin. It is to be a charity clearing-house, a place where the service and the men may meet. Next to it is a large apartment designed to be used in connection with our hospitable undertakings, but also to be utilized as a study, where students, especially those living at a distance from the University, may find a place of quiet retreat and a collection of wholesome literature.

On the second floor of the building, and to the left, is the Noble Room, where the St Paul's Society has its home, and opening from it the room in which that society holds its meetings for worship. At the other end of the passage is the Shepard Room, the reading

room of the Young Men's Christian Association, frequented already by from fifty to seventy students daily ; and out of this opens the room which is used by this society for services of worship. On the third floor is this little hall, which we shall call by the name of our college saint, Dr. Peabody, and out of it open two rooms, one occupied by the Catholic Club, one by the Religious Union.

For all these various ways of administration and utility the House is, as Mr. Abbot has remarked, as yet insufficiently equipped, and the administrative committee hope that their task may be lightened by increase of endowment or by special gifts directed to special ends. This, however, the committee can already report, that the Phillips Brooks House, even in these few months of its usefulness, has found for itself such a place in our University organization that it is difficult to understand how we ever lived without this home. The religious societies have at once increased their activity and co-operation, and to-night, in what will be, perhaps, a unique meeting in the history of the Christian religion, we are to meet in Sanders Theatre, Catholics, Protestants, Evangelicals, and Liberals, reserving all rights to differences, but united in one common desire for the uplifting of the spiritual life of the University. And for the future, this is our desire and our prayer,—that as these hurrying generations come among us and pass, in this House they may find a quiet centre of rational religion, of unaffected charity, of kindly hospitality, upon which the spirit of Phillips Brooks might look with a gracious and loving benediction.

The CHAIRMAN.—Bishop Lawrence will ask the blessing of God upon this meeting.

The benediction was pronounced by Bishop Lawrence in the following words:—

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God and of his Son, Jesus Christ our Lord.

And the blessing of God Almighty, the Father, the Son and the Holy Ghost, rest upon us and upon this House evermore. Amen.

DESCRIPTION OF BUILDING.

The corner of the college yard adjoining Stoughton Hall was the site finally granted for Phillips Brooks House by the Corporation. This contracted site was filled by the ground-lines of the building so entirely that one corner rested in the fence, and limited the size of the structure, but it was accepted by the committee because of its near relation to the life of the college, and particularly that of the college yard. This position dictated the style of the building, and obliged a compactness of plan to make it symmetrical with Harvard Hall, and form, with Hollis and Stoughton halls, a new and complete quadrangle in the north-west corner of the college yard around Holden Chapel as a centre. This arrangement is now acknowledged to suit agreeably this quiet portion of the yard, especially since the reformation of the street lines has been accomplished.

After the building was completed, the committee induced the city of Cambridge and the university to consent to a change of street lines which enlarged the yard in front of the building, and surrendered to the street on the other side an equivalent space from the college grounds. This removal of the fence which originally touched the northwest corner of Phillips Brooks House, greatly improved the site by considerably increasing the space for lawn in front.

Phillips Brooks House was specially designed by the architect, Mr. Alex. W. Longfellow (Harvard 1874), to harmonize with the spirit of the old college buildings, as well as to carry out the scheme of usefulness pro-

posed by the committee. The plan of the building was treated in conformity with the traditions of the colonial style, which permitted its interior to be adapted to its various needs, and to be made dignified in its proportions, as well as hospitable and homelike throughout.

The basement, reached from the yard by a stone area-entrance, is light and airy, and, with the exception of the heating and storage rooms, which are unfinished, is plastered and painted throughout and finished with maple floors. The men's and women's lavatories are furnished with the most approved fixtures arranged on marble floors, and connected with cloak and coat rooms. A small kitchen is reached by a special staircase and dumb waiter from a possible dining-room above. This staircase is continued in spiral form to Peabody Hall, and furnishes a direct means of communication with the third story, as well as a fire escape, which is demanded by the State regulations. Near the area entrance is a space for the accommodation of bicycles, and a large storage room for general purposes is provided in the northwestern corner.

The main floor of the building is made entirely fire-proof with steel beams and an iron stairway leading to the basement. On each side of the central halls, brick walls, twenty inches thick, extend to the roof of the building and enclose the staircase-well, adding safety and strength to the building. Wire lathing and fire stops, carefully applied throughout, give it additional security and permanence.

The materials employed in construction are of the most lasting kind consistent with reasonable cost. Like Harvard Hall, the base courses and steps are of granite, while the walls are of rough, local brick, selected for

variety of color, and laid with the old-fashioned wide mortar joint. Instead of the wooden trimmings used in most of the older college buildings, Indiana limestone was substituted as more lasting and appropriate to a memorial building.

The monotony of the simple outline of the plan is broken on the four sides by slight projections of the wall-surfaces, which, carried to the roof and crowned by pediments, give light and shade to the design. The projection on the street is further emphasized by a Doric porch with columns and a balustrade protecting the arched doorway. Above this porch a handsome Palladian window and tablet, detailed in stone, serve to centre and give dignity to the design, which has everywhere been kept quite simple and colonial. A less elaborate doorway, with steps leading to the college yard, conform on the southern side to the treatment of the old college buildings, and complete the vista through the building, by giving an interesting view of the buildings and the green which form the quadrangle.

The plain hip-roof of slate, like the surrounding buildings, is broken only by the chimneys, which contain also ventilating flues, and by the pediments which give strong ends to the building and relieve the monotony of the sky-line.

To assure good construction, the committee employed a faithful clerk of the works to superintend the work as it was done and make sure that the building should be thoroughly built and worthy of its surroundings. He reported daily to the Building Committee and was appointed by and directly responsible to them.

The entrance or hallway, opening through the building from the Kirkland Street entrance to the college

yard, is broad and ample. It indicates the uses of the building. The floor is of marble mosaic, built upon the fireproof masonry of the first floor, while dark oak wainscoting, and doorways with ornamental caps outlined against the rich green coloring of the walls, give a memorial character to this hall. Here now stands the bronze bust of Bishop Brooks, the gift of Mr. Lorin F. Deland, and the bronze tablets, elsewhere described and photographed, are placed upon its walls.

The staircase of oak is a principal feature of the hall, generous in width and with broad landings, and leading to the rooms above. From the seat on the first landing, through a quaint Palladian or triple window, is seen the western quadrangle of the yard, bordered on the other two sides by the old buildings. The centre of interest is held by Holden Chapel, while, beyond, the old graveyard, the Common, and the churches complete the view.

The Brooks Parlor, which is the large reception room for social use, is on the right of the entrance hall, and occupies the entire westerly portion of this floor. This, like the hall, is treated in dark oak with detail of wainscot, columns, pilasters, beams, and cornice. The arched and deeply recessed windows on three sides look on the yard, the Common, and across the street, to the green in front of Austin Hall and the Hemenway gymnasium. This room has deep window seats, in keeping with the style of the old college buildings, and a mantel and large fireplace with stone facings and hearth, which is flanked by oak columns marking the centre of the western wall.

On the floor above, at the head of the stairs, is the room of the Governing Committee, appointed by the corporation to take charge of building. On each side

are two suites of Society rooms occupying the ends of the building. These are all plainly finished in paint, and furnished in conformity with the needs and tastes of the religious societies occupying them.

In the third story are three more rooms furnished for the use of religious societies, and opening directly into Peabody Hall. Maple has been used for all the floors of the Society rooms.

Peabody Hall, named in memory of Rev. Andrew P. Peabody, the first chairman of the committee, who was deeply interested in this effort to perpetuate the spirit of Bishop Brooks in the university, is provided with seats for about two hundred and twenty people, and arranged for meetings and lectures. For these purposes a magic lantern and screen have also been provided. A low platform is placed at the eastern end, and the circular staircase in its rear, screened with a crimson curtain, descends to the first floor and is the fire-escape required by the statutes.

Special attention was given to the problem of heating and ventilation in Philips Brooks House, and there are two systems or combinations provided for this purpose.

In all rooms, except the entrance hall and parlor, are steam radiators. These are intended to keep reasonable heat in the building at all times, whether the rooms are in use or not, and are arranged with independent valves, and are easy of control separately and locally.

When the building is in active use, it is intended that the second, or ventilating system, be employed. Cold air is introduced to a heating chamber in southwest corner of the basement. This air is passed over radiators to obtain the desired heat, and is then forced by an electric fan into a second, or *plenum*, chamber, whence it

is carried through galvanized iron ducts to the various rooms. The warmed air (being in volume and under tension) is introduced near the ceilings, and slowly forces the vitiated air out through openings lower down, these openings being connected with the outer air by ducts to the chimney-like flues.

This system insures a steady flow of tempered air in large volume, and, like the direct system, is independent and local in the matter of control. The entrance hall is dependent upon this method for heating as well as ventilation, but the Brooks Parlor is also furnished with a large fireplace for andirons and an open wood fire.

Local ventilation of the plumbing is obtained by connecting the various fixtures with a twelve-inch Akron pipe, laid under the cellar floor, which, in turn, is taken into a flue in the west chimney. This flue is warmed, in cool weather, by a steam coil, and, when heat is not on the building, by means of gas jets.

The steam employed in the building is taken from the cellar of Stoughton, and is derived from the central steam-heating plant established in the basement of University Hall.

The memorial tablets in the hall were also designed by Mr. Longfellow, and finely executed by the Murdock Parlor Grate Company. The inscriptions were framed by Professor Palmer and President Eliot.

Photographs of the house and its rooms are added, not only to give to those who may never see the structure definite conceptions of its arrangements, but also in the hope that other institutions may find them useful.

LIST OF CONTRIBUTORS TO
THE BUILDING OF PHILLIPS BROOKS HOUSE.

E. R. Andrews, Boston.
S. Parkman Blake, Boston.
J. C. L., Jr., Boston.
H. E. Meeker, New York, N. Y.
George F. Partridge, Great Barrington, Vt.
J. C. Thacher, Boston.
Alfred Tuckerman, New York, N. Y.
Samuel D. Parker, Boston.
Prof. Samuel Williston, Cambridge, Mass.
George A. Burdett, Boston.
Fred C. Shattuck, Boston.
Walter W. Naumburg, New York, N. Y.
Rev. W. I. Nichols, Philadelphia, Penn.
Prof. F. W. Taussig, Cambridge, Mass.
Prof. J. Henry Thayer, Cambridge, Mass.
W. D. Roberts, Boston.
Louis L. Hooper, West Chester, Penn.
W. E. Paul, Southbridge, Mass.
Waldo Higginson, Boston.
George H. Whittemore, Cambridge, Mass.
Prof. C. J. White, Cambridge, Mass.
W. G. Forsythe, Albany, N. Y.
Edward T. Sanford, Knoxville, Tenn.
J. P. C., Boston.
William L. Ropes, Andover, Mass.
G. H. Norcross, Boston.
A. V. Woodworth, Cambridge, Mass.
L. S. Griswold, Boston.
Sabin P. Sanger, Boston.
J. H. Clark, St. Louis, Mo.
William M. Spackman, New York, N. Y.
Rev. Arthur Brooks, New York, N. Y.
E. H. Sears, St. Louis, Mo.
Dr. Charles M. Green, Boston.

Prof. G. L. Goodale, Cambridge, Mass.
Dr. James C. White, Boston.
Mrs. F. C. Shattuck, Boston.
J. H. Corcoran, Cambridgeport, Mass.
C. F. Stone, New York, N. Y.
Anonymous.
Edmund Rodman, New Bedford, Mass.
Herbert Eveleth Greene, Aurora-on-Cayuga, N. Y.
Seth Low, New York, N. Y.
George Dexter, Boston.
Frank A. Kendall, Boston.
"E. A."
Kintzing Post, New York, N. Y.
Francis C. Lowell, Boston.
William C. Lane, Cambridge, Mass.
Rev. Samuel May, Leicester, Mass.
Prof. and Mrs. George H. Palmer, Cambridge, Mass.
Robert Truslow, Brooklyn, N. Y.
"Friend."
Henry P. Curtis.
Robert W. Greenleaf.
Rev. Leighton Parks, Boston.
Prof. L. B. R. Briggs, Cambridge, Mass.
H. E. Peabody, Trinidad, Col.
Katharine K. Abbott, Cambridge, Mass.
Prof. Bennett H. Nash, Boston.
Mrs. A. W. Hoopes, Philadelphia, Penn.
Carroll Everett Edson, Boston.
Pres. Charles W. Eliot, Cambridge, Mass.
Prof. Francis J. Child, Cambridge, Mass.
Mr. and Mrs. Alexander Macmillan, London, England.
Philip S. Abbot, Cambridge, Mass.
Frederick M. Crehore, Boston.
Mrs. R. Wade, Philadelphia, Penn.
Prof. Francis G. Peabody, Cambridge, Mass.
Waldo Higginson, Boston.
Rev. F. H. Means, Windham, Conn.
J. M. Cushing, Baltimore, Md.
Rev. W. H. Peters, Gaylordsville, Conn.
Elliott Bradford Church, Cambridge, Mass.
Rev. George A. Gordon, Boston.
Mrs. E. M. Richardson, Washington, D. C.

Paine, Boston.
bot, Cambridge, Mass.
pleton, Boston.
illiam Lawrence, Cambridge, Mass.
pp, Boston.
wyer, Utica, N. Y.
wing, Cleveland, Ohio.
owne, Boston.
rne, New Bedford, Mass.
nan, Boston.
illard, Belmont, Cal.
Colby, Cleveland, Ohio.
f 1862, in memory of Phillips Brooks and L. M. K. L.
J. Edward Ditson (from C. H. D.).
. Charles F. Dole, Jamaica Plain, Mass.
Abbott, Cambridge, Mass.
es, New Haven, Conn.
on, Boston.
Sanger, Sangerfield, N. Y.
ner, Washington, D. C.
utchins, Pittsburg, Penn.
l of St. Mark's Church, Fall River, Mass.
d, Jr., South Orange, N. J.
pes, Salem, Mass.
Jr., New York, N. Y.
rett, Washington, D. C.
ott, Jr., Boston.
. James Barr Ames, Cambridge, Mass.
in, Boston.
ss, Pana, Ill.
Kankakee, Ill.
, Salem, Mass.
Bartlett, Boston.
urt Piper, Cambridge, Mass.
inkley, Boston.
n, New York, N. Y.
Boston.
Boston.
V. Torrey, Cambridge, Mass.
Charles J. Bates of Class of 1833.
ston, Boston.
Boston.

Prof. Arthur Searle, Cambridge, Mass.
A. C. Richardson, Buffalo, N. Y.
Harrison O. Apthorp, Milton, Mass.
Francis A. Foxcroft, Cambridge, Mass.
Evarts B. Greene, Cambridge, Mass.
David H. Coolidge, Boston.
Samuel S. Hall, New York, N. Y.
Rev. Arthur Lawrence, Stockbridge, Mass.
Henry L. Abbot, U. S. Army (retired), Paris, France.
J. G. Beals, Boston.
James C. Davis, Boston.
Dr. Vincent Y. Bowditch, Boston.
Prof. J. B. Thayer, Cambridge, Mass.
Samuel D. Warren, Boston.
H. P. Peirson, Boston.
Frank Lyman, New York, N. Y.
William Henry Thayer, Berkshire, Mass.
William I. Monroe, Boston.
Richard E. Dodge, Cambridge, Mass.
Henry W. Putnam, Boston.
James Schouler, Boston.
E. S. Dixwell, Cambridge, Mass.
Mr. and Mrs. I. M. Spelman, Cambridge, Mass.
J. D. Williams French, Boston.
Charles P. Ware, Boston.
C. N. Osgood, St. Louis, Mo.
Malcolm S. Greenough, Cleveland, Ohio.
William H. Gove, Salem, Mass.
Charles E. Stratton, Boston.
Lewis S. and E. R. Dixon, Boston.
Rev. Theodore F. Wright, Cambridge, Mass.
William F. Richards, Newport, N. H.
W. L. Chenery, Belmont, Mass.
Rev. Edward Hale, East Orange, N. J.
Oliver Prescott, Jr., New Bedford, Mass.
Theodore Lyman, Brookline, Mass.
Rev. F. L. Hosmer, Chicago, Ill.
Rev. Horace W. Wright, Boston.
Rev. W. C. Gannett, Rochester, N. Y.
Z. B. Coes, Hamilton, Ohio.
Rev. F. Gardner, Jr., Pomfret, Conn.
Frederick H. Rindge, Santa Monica, Cal.

Samuel Eliot, Boston.
Rev. E. Winchester Donald, Boston.
Henry Lee, Boston.
W. T. McM. S.
Mrs. Alastair Gordon Cummings, Washington, D. C., in memory of
her father, Charles Eames, of Class of 1831.
Hon. J. C. Bancroft Davis, Washington, D. C.
Franklin T. Hammond, Cambridge, Mass.
Hon. George G. Crocker, Boston.
John D. Williams, Boston.
William P. Blake, Boston.
Alanson J. Abbe, M. D., Fall River, Mass.
McDonald E. White, Boston.
E. A. Harriman, Evanston, Ill.
Charles A. Humphreys, Boston.
Frank B. Washburn, New York, N. Y.
Caleb Davis Bradlee, Boston.
Rev. Charles F. Aiken, Boston.
Charles C. Shippen, Baltimore, M. D.
Henry Williams, Boston.
James S. Rogers, Saratoga Springs, N. Y.
Josiah Wheelwright, Roxbury, Mass.
Russell Duane, Philadelphia, Penn.
Jonathan W. Bemis, Cambridge, Mass.
James Byrne, New York, N. Y.
Dr. Edward Curtis, New York, N. Y.
Rev. Roderick Stebbins, Milton, Mass.
F. Winthrop White, New York, N. Y.
Francis W. Vaughan, Boston.
Jonathan French, Boston.
F. W. Burlingham, Cambridge, Mass.
Francis P. Denny, Brookline, Mass.
Joseph R. Worcester, Waltham, Mass.
Calvin G. Page, Chestnut Hill, Mass.
R. B. Montgomery, New Orleans, La.
E. S. Litchfield, Boston.
Alfred C. Arnold, Salem, N. Y.
Prof. Edward T. Fisher, Berkshire, Mass.
Alfred T. White, Brooklyn, N. Y.
Hon. John Davis, Washington, D. C.
Alfred G. Church, Meadville, Penn.
Joseph P. Chamberlain, Cambridge, Mass.

Miss Edith Estelle Torrey, Chicago, Ill.
F. W. Elwood, Rochester, N. Y.
William H. Tillinghast, Cambridge, Mass.
I. P. Dana, Kansas City, Mo.
A member of Class of 1874.
Dr. John Winters Brannan, New York, N. Y.
R. M. Allen, Ames, Nebraska.
Alexis I. Du Pont, Wilmington, Del.
Thomas M. Osborne, Auburn, N. Y.
Prof. William B. Bentley, Fayetteville, Ark.
Rev. Herman Page, Cœur d'Alene, Idaho.
C. H. Russell, New York, N. Y.
E. C. Sprague, Buffalo, N. Y.
Rev. James Reed, Boston.
James Lyman Fisk, Cambridge, Mass.
Alexander McAdie, Washington, D. C.
Dr. Charles F. Folsom, Boston.
John E. Hudson, Boston.
George R. Mathews, Salt Lake City, Utah.
Horatio Hathaway, New Bedford, Mass.
Charles H. Gates, Boston.
W. P. P. Longfellow, Cambridge, Mass.
A lady from Cambridge (E. D. L.).
A lady from Cambridge (A. A. S.).
George E. Howe, Boston.
Dr. Edward L. Peirson, Salem, Mass.
Arthur Kendrick, Worcester, Mass.
Henry F. Spencer, Santa Barbara, Cal.
Andrew H. Ward, Jr., Milton, Mass.
George Wigglesworth, Boston.
Franklin A. Dakin, St. Johnsbury, Vt.
Charles B. Barnes, Jr., Boston.
Henshaw B. Walley, Jamaica Plain, Mass.
Charles J. Capen, Dedham, Mass.
Hon. E. Rockwood Hoar, Concord, Mass.
Shepherd Brooks, Boston.
J. W. H. Walden, Exeter, N. H.
Mrs. William B. Storer, Cambridge, Mass.
Mrs. George Baty Blake, Boston.
J. A. Rumrill, New London, Conn.
John Greenough, New York, N. Y.
Melville A. Marsh, Brooklyn, N. Y.

Alpheus H. Hardy, Boston.
N. P. Hallowell, Boston.
Albert Sprague Bard, New York, N. Y.
Miss Sarah H. Hooker, Boston.
A. L. Goodrich, Salem, Mass.
Prof. Albert Bushnell Hart, Cambridge, Mass.
Col. Alexander Bliss, Washington, D. C.
W. J. A. Bliss, Baltimore, Md.
" Friends " (through Rev. George P. Huntington, Hanover, N. H.).
George H. M. Flin, Boston.
Charles W. Clifford, New Bedford, Mass.
Milton Reed, Fall River, Mass.
Francis G. Curtis, Boston.
Rev. Edmund S. Rousmaniere, New Bedford, Mass.
Mrs. William G. Webb, Salem, Mass.
John Sidney Webb, Washington, D. C.
Dr. Clarence J. Blake, Boston.
Rev. W. Dewees Roberts, Boston.
Edward D. Brandegee, Utica, N. Y.
Dr. Henry P. Bowditch, Jamaica Plain, Mass.
The Cambridge Volunteers (little boys' club).
H. F. Brown, Newport, R. I.
Henry Holiday, London, England.
Mr. and Mrs. Louis Dyer, Oxford, England.
Nelson L. Robinson, Canton, N. Y.
Dr. William L. Richardson, Boston.
Dr. C. B. Tower, Cambridge, Mass.
In memory of Randolph M. Clark (through Mrs. E. A. C., Pomfret, Conn.).
Mrs. Anna Cabot Lodge, Boston.
Henry L. Gilbert, Gilbertsville, N. Y.
Prof. J. H. Wigmore, Cambridge, Mass.
H. T. Perry, New York, N. Y.
Rev. Howard C. Dunham, Denver, Col.
Dr. Benjamin Jowett, Master of Balliol College and Vice-Chancellor of University, Oxford, England.
" Friend."
Hon. Charles R. Codman, Boston.
Louis B. McCagg, Newport. R. I.
Rev. James H. Means, Dorchester, Mass.
John B. Tileston, Boston.
Anonymous.

S. F. McCleary, Brookline, Mass.
T. W. Higginson, Cambridge, Mass.
H. W. Bryant, Chicago, Ill.
Henry M. Saville, New York, N. Y.
Rev. Brooke Herford, London, England.
Francis B. Greene, New Bedford, Mass.
William B. Bacon, Boston.
George H. H. Allen, New Bedford, Mass.
William S. Stearns, Salem, Mass.
Roland C. Lincoln, Boston.
Charles E. Johnson, Asheville, N. C.
Rev. Augustus M. Lord, Providence, R. I.
G. D. Low, Boston.
Mr. and Mrs. James M. Hubbard, Boston.
Herbert J. Pratt, London, England.
Henry W. Haynes, Boston.
Arthur Dexter, Boston.
Prof. William W. Goodwin, Cambridge, Mass.
Prof. Charles F. Dunbar, Cambridge, Mass.
George O. Shattuck, Boston.
From a lady, in memory of Abel Lawrence Peirson.
From a lady, in memory of Charles Lawrence.
From a lady, in memory of Edward Brooks Peirson.
From a lady, in memory of Horatio Justus Perry.
H. Gardner Nichols, Cambridge, Mass.
Elliot F. Rogers, Cambridge, Mass.
Prof. Henry T. Hildreth, Cambridge, Mass.
Rev. F. B. Allen, Boston.
Asa Dalton, D. D., Portland, Me.
Charles W. Birtwell, Cambridgeport, Mass.
Rev. W. W. Hammond, Philadelphia, Penn.
Ezra H. Baker, Boston.
Ernest Lovering, Holyoke, Mass.
William Brewster, Boston.
Rev. William L. Worcester, Philadelphia, Penn.
Charles A. Coolidge, Chicago, Ill.
Mrs. James Greenleaf, Cambridge, Mass.
Susan T. Kimball, in memory of her son, M. Day Kimball, of
the Class of 189.
Prof. Henry E. Scott, Concord, N. H.
Parker N. Bailey, Washington, D. C.
"F. E. W." (through Dr. F. M. W., Boston).

Rev. Thomas W. Nickerson, Jr., Paterson, N. J.
Everett Starr Jones, Spencer, Mass.
Francis W. Loring, Boston.
Rev. Theodore Sedgwick, New York, N. Y.
Prof. C. C. Everett, Cambridge, Mass.
Rev. Otis L. Leonard, Marshfield Hills, Mass.
George E. Dadmun, Boston.
Dr. Henry W. Broughton, Jamaica Plain, Mass.
Edward L. Baker, Wisconsin.
Henry H. Crapo, New Bedford, Mass.
Jeffrey R. Brackett, Baltimore, Md.
Alfred C. Lane, Boston.
Jonathan A. Lane, Boston.
William Mackay, Boston.
David P. Kimball, Boston.
William D. Philbrick, Newton Centre, Mass.
Francis Cogswell, Cambridgeport, Mass.
Rev. William S. McKenzie, Boston.
Daniel C. Gilman, Baltimore, Md.
Frank W. Fiske, Buffalo, N. Y.
Prof. Jeremiah Smith, Cambridge, Mass.
Anonymous (Mrs. A. H. D., Weston, Mass.).
Louis Arnold, West Roxbury, Mass.
Chester H. Arnold, West Roxbury, Mass.
Albert Thorndike, Cambridge, Mass.
Rev. William R. Huntington, New York, N. Y.
Sidney R. Miner, Wilkesbarre, Penn.
Angelo Hall, Georgetown, D. C.
Prof. James K. Hosmer, Minneapolis, Minn.
Rev. and Mrs. Daniel Merriman, Worcester, Mass.
Francis Kingsley Ball, Cambridge, Mass.
Walden Myer, Oxford, England.
Moses H. Wright, Louisville, Ky.
In memory of Edward Sprague Swett, of the Class of 1814 (through
Mrs. E. A. D., Boston).
Frederick Brooks, Boston.
W. Franklin Brush, New York, N. Y.
Hon. Roger Wolcott, Boston.
Rev. George Sturgis Paine, Worcester, Mass.
William A. Slater, Norwich, Conn.
Rev. Charles Morris Addison, Fitchburg, Mass.
Rev. John W. Suter, Winchester, Mass.

Arthur W. Roberts, Philadelphia, Penn.
Rev. William Mitchell, Kendallville, Indiana.
Rev. Samuel H. Hilliard, Boston.
H. E. Miles, Racine, Wis.
Ormond G. Smith, New York, N. Y.
Herbert W. Lloyd, New York, N. Y.
Anonymous.
Charles S. Hamlin, Washington, D. C.
William L. Humason, New Britain, Conn.
Maurice W. Mather, Cambridge, Mass.
Reynolds D. Brown, Germantown, Penn.
Miss A. May Smith, Baltimore, Md.
Miss Harriet A. Blogg, Baltimore, Md.
S. G. Donaldson, Baltimore, Md.
Robert W. Fullerton, Little Rock, Ark.
Rev. Schuyler S. White, Okayama, Japan.
Rev. Eugene R. Shippen, Washington, D. C.
Charles A. Chase, Worcester, Mass.
Charles H. Barrows, Springfield, Mass.
Rev. George P. Knapp, Bitlis, Turkey.
William H. Brine, Baltimore, Md.
R. B. Lawrence, Boston.
George K. Boutelle, Waterville, Maine.
George E. Emerson, Westville, N. H.
C. J. Hubbard, Kansas City, Mo.
William C. Endicott, Jr., Washington, D. C.
Clarence A. Bunker, Boston.
F. W. Chapin, Springfield, Mass.
Anonymous (Miss S. A. U., Boston).
Isaac Adler, Rochester, N. Y.
Rev. J. McG. Foster, Bangor, Me.
C. K. Bolton, Cambridge, Mass.
B. E. Carter, Jr., Cambridge, Mass.
From the mother of three Harvard graduates.
W. S. Spaulding, Boston.
Charles Francis Adams, 2d, Quincy, Mass.
A. P. Butler, Jamaica Plain, Mass.
Edward A. Strong, Boston.
Winthrop E. Fiske, Lowell, Mass.
Stephen Van Rensselaer, New York, N. Y.
The Rev. C. T. Hales, Aysgarth School, England.

Right Rev. Brooke Foss Westcott, D. D., Bishop of Durham, Auckland Castle
Bishop Auckland, England.

J. M. Ludlow, England.

The Rev. Prof. Sanday, Oxford, England.

Francis J. Campbell, LL. D., Upper Norward, S. E., London, England.

The Very Rev. Archdeacon Frederick W. Farrar, D. D., F. R. S., Dean of
Canterbury, England.

George A. Macmillan, London, England.

Henry Montagu Butler, D. D., Master of Trinity College, Cambridge, Eng.

The Rev. William W. Jackson, M. A., Rector of Exeter College, Oxford,
England.

The Rev. Dr. Fairbairn, Principal of Mansfield College, Oxford, England.

Theodore Marbune, England.

Walter H. Burns, London, England.

Mrs. Ray, England.

The Volunteer Choir, Westminster Abbey, London, England.

The Very Rev. G. Granville Bradley, D. D., Dean of Westminster, London,
England.

Right Rev. Anthony Wilson Thorold, D. D., Bishop of Winchester, Farnham
Castle, Surrey, England.

Charles A. Cutter, Northampton, Mass.

E. B. Drew, Canton, China.

Mary S. Withington, Washington, D. C.

Francis C. Barlow, New York, N. Y.

J. D. Pennock, Syracuse, N. Y.

A. S. Flint, Madison, Wis.

Charles H. Taylor, Jr., Boston.

Charles W. Burr, Boston.

K. B. Conger, Akron, Ohio.

Osgood Putnam, San Francisco, Cal.

John K. Hastings, Boston.

Frank Irwin, Keene Valley, N. Y.

A. W. Hodgman, Lowell, Mass.

E. R. Kellam, Los Angeles, Cal.

R. M. Washburn, Worcester, Mass.

Edward T. Brewster, Woods Holl, Mass.

Herbert D. Foster, Hanover, N. H.

Mrs. George H. Leonard, Boston, in memory of her son, John William Thomas
Leonard, of the Class of 1890.

“Two Friends,” Dedham, Mass.

Rev. William H. Fish, Jr., Dedham, Mass.

A. W. Lamson, Dedham, Mass.

George R. Nutter, Boston.
D. Blakeley Hoar, Brookline, Mass.
William H. Dunbar, Cambridge, Mass.
Charles F. Richardson, Boston.
J. W. Merriam, Iquique, Chile, South America.
"Two Friends" (through J. L. L., Hyde Park, Mass.).
T. H. Root, Chicago, Ill.
William N. Bates, Cambridge, Mass.
Logan Herbert Roots, Little Rock, Ark.
Mrs. Flora S. Mather, Cleveland, Ohio.
Edward A. Renouf, D. D., Keene, N. H.
C. C. Clarke, Lungchow, China.
Howard Potter, London, England.
F. Chalmers, London, England.
Mrs. F. J. Synge, London, England.
George W. Johnson, London, England.
Rev. A. C. Welldon, Head Master of Harrow School, England.
R. Bowes, Cambridge, England.
Miss F. Montgomery, England.
"Laddie," per S. Flood Jones, England.
The Rev. S. Flood Jones, England.
C. P. Lucas, London, England.
The Rev. Prof. Cheyne, Canon, Rochester Cathedral, England.
Mrs. C. H. Wright, England.
J. G. Fitch, England.
Mrs. J. G. Fitch, England.
The Right Hon. The Earl of Meath, England.
The Lord High Chancellor, Right Hon. Farrer Lord Herschell, England.
Right Rev. William Boyd Carpenter, D. D., Bishop of Ripon, England.
Right Rev. Mandell Creighton, D. D., Bishop of Peterborough, England.
Right Rev. Randall Thomas Davidson, D. D., Bishop of Rochester, England.
The Rev. B. H. Alford, England.
The Rev. J. Estlin Carpenter, England.
The Rev. Llewellyn Davies, Vicar of Kirkby, Lonsdale, England.
I. N. Phelps Stokes, London, England.
Mrs. I. N. Phelps Stokes, London, England.
Charles L. Hutchinson, Chicago, Ill.
Charles Wheeler, Philadelphia, Penn.
D. L. F. Chase, Boston.
William Reed, Jr., Taunton, Mass.
G. C. Brackett, Brooklyn, N. Y.
George N. Black, Boston.

Dr. George G. Kennedy, Roxbury, Mass.
Henry H. Sprague, Boston.
Isaac Cook, Jr., St. Louis, Mo.
Franklin W. Moulton, New York, N. Y.
Thomas H. Buttiner, Boston.
George S. Hale, Boston.
Henry Chauncey, Garden City, Long Island, N. J.
Ralph Hoffman, Cambridge, Mass.
St. James's Church, North Cambridge, Mass. (through H. L. Carstein, Treasurer).
Right Hon. James Bryce, D. C. L., M. P., London, England.
Miss Weld, London, England.
C. P. S. and O. E. P. S. (through I. N. P. S., New York).
Lowes Dickinson, London, England.
Miss Martin, London, England.
Miss Benson, London, England.
Lady Francis Baillie, England.
The Rev. George Stewart Burns, D. D., of the Cathedral, Glasgow, Scotland.
Thomas Raleigh, M. A., All Souls College, Oxford, England.
Horton Allen,
William F. Bacon,
Edgar F. Billings,
Mrs. Charles E. Billings,
Mary W. Calkins,
Grosvenor Calkins,
Leighton Calkins,
Raymond Calkins,
Fred S. Converse,
Charles S. Ensign,
Charles Sidney Ensign, Jr.,
Rev. William E. Parsons,
Unknown Contributor,
A. P. Emmons,
Ralph H. Shepard, New Haven, N. Y.
Alfred C. Garrett, Cambridge, Mass.
Howard A. Cutler, Cambridge, Mass.
Charles L. Hanson, South Newmarket, N. H.
William W. Covill, Newport, R. I.
Walter L. Phelps.
James B. Lewis.
Rev. Amos Skeele, Rochester, N. Y.

through
CHARLES S. ENSIGN,
Treasurer.

R. S. Avann, Albion, Mich.
John Wesley Rice, New Haven, Conn.
Francis Lee Whittmore, Cambridge, Mass.
Rev. J. K. Browne, Harpoot, Eastern Turkey, Asia.
R. G. Cook, Ogdensburg, N. Y.
Edward C. Moore, Jr., New York, N. Y.
Judge Thomas Hughes, England.
Rev. Prof. Ryle, Master of Queen's College, Cambridge, Eng.
George Adams Smith, England.
A. B. Bruce, England.
J. M. Currie, England.
Dr. James C. White, Boston.
"A Friend" (through Rev. Arthur Brooks).
Miss Florence F. Caldwell, Newburyport, Mass.
Charles A. Dewey, M. D., Rochester.
Sturgis H. Thorndike, Boston.
John W. and Belinda L. Randall Charities' Corporation.
E. J. Wendell, New York, N. Y.
E. C. Haynes (Cantab., 1868), London, England.
Rt. Rev. John Heyl Vincent, Topeka, Kan.
William H. Porter, Concord, N. H.
J. W. Edgerly, Ottumwa, Iowa.
Joseph Allen, New York, N. Y.
Dr. H. H. Haskell, Boston, Mass.
Leverett Saltonstall, Boston, Mass.
Edmund Dwight, Boston, Mass.
Albert Blair, St. Louis, Mo.
George B. Leighton, St. Louis, Mo.

PHILLIPS BROOKS HOUSE.

Cash Receipts and Disbursements from Jan. 31, 1893, to Jan. 1, 1901.

<i>Receipts.</i>		
Subscriptions	.	\$71,046 54
Interest	.	4,790 19
<i>Disbursements.</i>		
Phillips Brooks House	.	\$48,722 15
Clerk of Works' superintendence,	1,650 00	
Architect's commissions, etc.	2,428 09	
	————	\$52,800 24
Furniture and fittings	.	8,983 76
City of Cambridge, changing street lines.	.	1,388 47
Printing and general expenses	.	2,669 26
Endowment in trust to President and Fellows of Harvard University	.	10,000 00
	————	
		\$75,886 78
	————	\$75,886 78

HOW PHILLIPS BROOKS HOUSE CAME INTO BEING.

EXTRACTS FROM THE HARVARD CRIMSON.

Published by Students of Harvard University.

THURSDAY, January 26, 1893.

We wish to call the attention of every instructor and student in college to the arrangements for the funeral of Bishop Brooks, as described in another column. It should be distinctly understood that it is at the particular request of the undergraduates that the funeral procession will pass through the yard. Arrangements for this were made comparatively late last night, and were not thought of by those in charge until suggested to them by one of our number as a favor which Harvard would be sure to prize. Every one must feel the privilege which is thus given, and Bishop Brooks was too much the admiration of each one of us to make necessary any reminder of what the college owes to him, and how we can this afternoon show our appreciation.

The communication, which appears in another column, suggesting that the proposed religious building should be erected to the memory of Bishop Brooks, is one which will bear thoughtful consideration. Bishop Brooks was so much a part of our lives and of the life of the University as a whole, that we can hardly rest satisfied until some appropriate action is taken to perpetuate his memory among us and among those who are to take our places. That such a remembrance of him should imply the work which he has accomplished here at Harvard is a suggestion which every one will appreciate. Bishop Brooks labored tirelessly and with the full energy of his enthusiasm for anything which tended to make us think more seriously, more intelligently, of the opportunities and obligations of our lives here at college. He was thoroughly in sympathy with the movement to secure a building which should be the centre of the religious life of the University. Every undertaking at which he could aid by his words and presence came to him

not as a duty, but a privilege, while the deep sincerity with which he shared all our work made us feel free to call upon him at all times, though this did not lessen the sense of our indebtedness to him. We have told before how opposed he was at first to the system of voluntary worship, and of how, on more mature thought, he turned heart and soul toward securing us our present method. When we consider all this, and begin to realize how enwrapped he was in all that tended to our good, we cannot think of a more fitting tribute than to erect the new religious building to testify the deep love we have borne him, and shall always cherish as one of our few best treasures.

THE FUNERAL OF BISHOP BROOKS.

It has been arranged, through the kindness of the brothers of the late Rt. Rev. Phillips Brooks, that the funeral of the bishop will pass through the college yard, on the way to Mt. Auburn Cemetery.

Nothing could be more fitting than that the remains of Bishop Brooks should pass directly from Harvard, where he is so much loved by all, and where during life were so many of his interests, to their final-resting place. All students of the University are requested to gather in the yard, on either side of the drive from the University to the Old Gate, just before two, to salute the funeral as it passes by. The pall bearers at the funeral will be T. N. Perkins, '91; D. R. Vail, '93; C. K. Cummings, '93; S. Chew, '93; G. Burgess, '93; E. P. Salstontall, '94; and R. W. Emmons, '95.

Notice will be posted at Thurston's at what time the funeral leaves Trinity Church, so that all the students may be out at the proper time.

To the Editors of the Crimson:

Cannot the proposed religious building, for which the three societies are trying to raise money, be made a memorial to Bishop Brooks? There ought to be a memorial of him in Cambridge, for he belonged to Harvard in a very special sense. How much he cared for the University was shown by the sacrifices he made to serve here as preacher during ten of the busiest years of his life. One of the few things that ever made him show impatience was the consciousness, which came over him at times, how far the

University fell below the very high ideal which he set for it and to which he always clung. In return, there certainly has been no one within our memory towards whom the whole body of undergraduates have felt as they have toward him. Even among men whose usual attitude toward religion is inclined toward hostility, I never have heard him spoken of except with respect, often with much more than respect.

It is certainly fitting that the memorial of him should perpetuate more than his mere name. There can be no doubt of the need of the proposed building, or of the good it can do if it is used as it should be. It will become — like the similar building at Yale — the permanent centre for the whole religious life of the University. To associate it with Phillips Brooks would be a help towards keeping this religious life what his whole teaching and personal influence went so far to make it, — unselfish and genuine and thoroughly manly. And there is one point of especial appropriateness. If he stood for anything, it was for unity of the positive kind ; the sinking of minor differences in hard work for the fundamental aims which belong to all the denominations in common. He would be very glad, one cannot but feel, to have his name given to a building where Congregationalists and Unitarians and Episcopalians will be co-operating with each other.

What the response will be, if an appeal is made now for aid in putting up such a Phillips Brooks Hall, there cannot be much doubt.

PHILIP S. ABBOT, '90.

FRIDAY, Jan. 27, 1893.

The silent testimonial of the love and veneration which we felt for Phillips Brooks was very impressive yesterday afternoon, when the funeral procession passed through the college yard. The fact that the gathering was spontaneous and impulsive on the part of the college would have greatly pleased Dr. Brooks, for he was a man who thought very highly of any involuntary and sincere expression of regard for him. There is no doubt of the sincerity and deep feeling of yesterday's action, and as the mortal remains of the man who had been so warmly loved by Harvard, and had thought and worked with his whole soul for his Alma Mater, passed through our silent ranks, every one must have realized more deeply the strong and lovable character of the man we have lost.

Even more impressive was the Memorial Service in Appleton Chapel. It was simple, as Dr. Brooks would have liked it to have been, and it was sincere and earnest, as such an expression of sorrow only could be. The solemnity of the occasion was intensified by the vast crowd of college men and outsiders who filled the chapel far beyond its capacity, and listened in impressive silence to the tributes paid by Dr. Peabody and Dr. Gordon to Phillips Brooks. The remarks of these two men, and especially of him who had been so closely and intimately connected with Dr. Brooks during the last part of his life, were touching in the warmth of their love and appreciation for the man and what he has been among men. The whole service was beautiful and touching, and a fitting tribute to Phillips Brooks.

THE COLLEGE YARD YESTERDAY.

The scene in the college yard yesterday, when the funeral of Dr. Brooks was passing through on its way to Mt. Auburn Cemetery, was one which will always remain a distinct event, not only in our college course, but in our lives. It was about two o'clock when the old college bell began to toll, letting us know that the sad procession was about to enter the college grounds. In a marvellously short time the steps of University and Harvard halls were crowded with people. Men poured from the dormitories and recitation halls in the quadrangle, and lined up two and three deep on both sides of the driveway from University to the entrance gate between Harvard and Massachusetts. There, with bared heads, they stood in silence while the carriages passed, one by one, out of the yard; then they disappeared as silently and quickly as they had gathered, while the bell tolled out a few last strokes. It all was very impressive, and each one felt glad to be able to pay this last slight tribute to the great man.

VESPER MEMORIAL SERVICE.

Again yesterday afternoon the magic of Phillips Brooks's name filled Appleton Chapel, but how different the occasion! In the past students have eagerly crowded to hear the great preacher, to purify and strengthen their lives from the richness of his; yesterday they gathered in profound silence and sorrow, as an expression of their love and sense of their loss. And yet the contemplation

of a life at once so simple and manly, and in so perfect accord with the highest ideals and aspirations, made perhaps a more lasting impression than words, however eloquent.

THE HARVARD MEMORIAL.

To the Editor of the Transcript:—

I should like to say a word in favor of the proposal that any Harvard College memorial to Bishop Brooks should take the form of the religious building, towards which, I believe, a small fund has already been begun.

In the last extended conversation I had with the Bishop, on the Monday morning before his illness, he was led by a special circumstance to speak of this project. He was exceedingly anxious it should be carried out. He said it would be of great service to the higher life of the University. As he mentioned the subject to another friend the same morning, he was manifestly bearing it on his mind, in those his last days, as an end which was dear to him, and for which he earnestly longed.

I am sure that Harvard College, which loved him, could erect no more suitable memorial, nor one which would more truly fulfil his own earnest wishes, than a building consecrated to the moral and religious interests of the University, and bearing his honored name.

May I be pardoned for mentioning another matter? A friend has suggested that those in this community, who are disposed, be asked to wear crape upon the left arm for thirty days, as a token of their mourning for Bishop Brooks. It is a custom frequently observed in England and on the continent, though seldom practised here. If ever it were appropriate, it would be now, when so many grateful hearts long to express their love for one to whom they owe an inextinguishable debt.

FREDERICK B. ALLEN.

JAN. 27, 1898.

FLY-LEAF MAILED BY CLASS OF 1855 TO ALL HARVARD
GRADUATES, WITH EXTRACTS FROM THE CRIMSON
AND BOSTON TRANSCRIPT, JAN. 27, 1893.

The classmates of Phillips Brooks send this account of his death, and the manifestations of grief and affection which it drew forth, to all Harvard graduates.

Some of his surviving classmates began life with him forty-seven years ago, when they entered the Boston Latin School to prepare for college, and all of them have enjoyed his companionship for more than forty years. Nobody knew or loved him better, or held him in higher reverence, than they. Feeling sure that many distant graduates, whose opportunities to know passing events in this neighborhood are slight, share in the warm feelings to which his death has given such tender expression here, his classmates believe that you will not think they assume too much in including within the circle of his friends yourself, and all that great company of Harvard men who are scattered over the world. No such general, spontaneous exhibition of feeling has been witnessed in this community since, twenty-nine years ago, Phillips Brooks made himself, by the part which he took on Commemoration Day, henceforth and forever, a living piece of the University itself. Stores, offices, and the Stock Exchange were closed, and business was generally suspended during his funeral. All sorts and conditions of men and women thronged Copley Square by thousands to join in the last farewell to all that was mortal in this good bishop of all souls. The college boys could not endure that his body should be borne into the chancel, or to the grave, except by their hands, and it was carried to its last rest, raised above the crowd, on their shoulders. At their solicitation the funeral procession, on its way to Mount Auburn, wound through the college yard. Hundreds of these young men lined the pathway from University Hall to the college gate, in many ranks and with uncovered heads, as they greeted for the last time their preacher and friend. How well that love was deserved; how simple, deep, and faithful was his own love for them and for the college, none know better than his classmates.

But what Phillips Brooks has done for the students will not die.

Already they propose to take up and carry on the work which he did so much to induce them to begin. They wish to place in the college yard, and to erect immediately, that building for the use of the Harvard religious societies which Bishop Brooks himself so much desired. Last June, before leaving for Europe, he wrote to the Students' Committee: "I have read your letter with great interest. The matter of a building for the religious societies of Harvard College has interested me for a great many years; and once or twice it has seemed as if we were on the point of securing what is certainly very desirable. I am glad to know that once more the young men themselves, who constitute the various religious societies of the college, are becoming awake to the necessity. I will do everything I possibly can, in the autumn and winter, to help secure what is desired. *Just what form the movement will take, and what anybody can do to help it, I suppose will hardly be known before the fall. Pray count on me for whatever I possibly can do.*" Within this very month he wrote: "I shall hold myself ready to serve it in any best way that may be in my power."

The events of the past week have determined that form and that way. These young men mean to make the building a memorial to Phillips Brooks, the man who, when other good men doubted, dared to make religion free in the college, and trust its support to the students themselves; and ended forever that compulsory service which existed from the founding of the college. His classmates sympathize in their purpose. They will help; and they now invite all who revered and loved this great preacher to join. What better memorial can there be to preserve Phillips Brooks's influence and perpetuate his memory in the college world? Others must now lift up the torch which has fallen from his hands. Those who have watched his spiritual growth from boyhood to the grave know that his power lay in being himself what he urged others to become. His life was a steady growth, and he spoke from his own life to other lives. Let those who loved him and the things he loved join in this endeavor to keep his influence ever present to the minds of these young men. His name deserves to stand visibly, in future years, in the midst of the college yard, for all that is noblest and best in college life, before the eyes of our children, and their children's children. Who has done more for them by precept and example? and whose name in their midst will better teach them to make life worth living?

This memorial should include the erection of Phillips Brooks House, costing, say, \$100,000, and dedicated not only to the comfort and succor of all in the college world who are in trouble, sorrow, need, sickness or any other adversity, but also to that joyous and rich life he always preached. It should be made the home and workshop for all forms of spiritual activity, benevolent action, and religious aspiration in the University. To do this as he would do it will take not less than \$8,000 per year for its maintenance in full and free operation. It should also include a fund for the voluntary services in Appleton Chapel, as well as for the proper accommodation of the college preachers, while in residence, for which there is temporarily advanced out of the College General Fund about \$7,500 per year. To meet these wants, and perpetuate the work to which Phillips Brooks gave so much of his strength during the last twelve years, requires about \$300,000, a small sum for those to supply who saw what he did and admired its spirit.

This endowment will be applied under direction of six trustees of the Phillips Brooks Memorial, of whom no more than two shall at any time belong to the same religious denomination. Rev. Andrew P. Peabody, Prof. George H. Palmer, and Robert Treat Paine, Esq., have been requested to act in this capacity, and to select by unanimous choice their three associates. These trustees will fill all vacancies in their number, and have full discretion to arrange and provide for the perpetual, non-sectarian administration and care of this charity. Bishop Brooks's classmates propose to give at least one tenth of this fund. They begin the subscription with \$10,000 (ten thousand dollars), and may be relied upon to raise or furnish the last ten thousand out of each subsequent hundred thousand until the whole three hundred thousand dollars is secured, *provided*, the whole sum be subscribed before next Commencement.

The undersigned will temporarily receive any contribution now made from love to the man, or for the object itself. His classmates believe this memorial is the very thing Phillips Brooks himself would most approve.

EDWIN H. ABBOT,
Class Secretary.

BOSTON, 50 STATE STREET, Jan. 27, 1893.

CLASS OF 1855.

BOSTON, 50 State Street, February 2, 1893.

MY DEAR CLASSMATE: The *Evening Transcript* gave so good an account of Phillips Brooks's death and funeral that, at first, I ordered copies to send to the class; and then, remembering how close he had come, during this past twenty years, to many lives, I thought you would like me to send the paper to all distant graduates, in the name of his classmates. Before this could be accomplished, I learned how much he had at heart what is set forth in the enclosed circular, and caused it to be folded with the papers which will reach you in due course of mail.

Any contribution which you incline to make, I shall of course gladly receive. I suppose we all shall, according to our means, like to do what we can to perpetuate in the college the deep and strong influence for good which Brooks exerted. We all know how Brooks clung to us. To him, who had neither wife nor child, his old friends were very near and dear. Can they now build for him a nobler monument, or one more in his own spirit?

I make no request. You will each do what your own heart prompts, and your ability permits, you to do. The class fund, which partakes of the nature of the widow's curse, will make good the pledge I have made in your name. I consulted with those classmates whom I could reach before going to press; and I trust you will not think I took too much upon myself in sending out these papers in the name of his classmates. I thought that distant graduates would understand and appreciate the place he held at home, and among those who knew him best, if they received this account under the stamp, "FROM THE CLASSMATES OF PHILLIPS BROOKS."

We must expect hereafter our numbers to fall off faster than they have done hitherto; and whatever we do for our Alma Mater we must do with promptness, before the night comes in which no man can work. Faithfully yours,

EDWIN H. ABBOT, *Class Secretary.*

ACCEPTANCE OF TRUST BY CORPORATION.

[EXTRACT FROM RECORD OF CORPORATION.]

"At a meeting of the President and Fellows of Harvard College in Boston, March 9, 1893, the President laid before the Board the following declaration of trust, or terms of subscription for the Phillips Brooks House, and after full consideration the Board authorized the President to say to the committee having the undertaking in charge that the President and Fellows assent to the said declaration and will gladly carry out its provisions, so far as their action may be required:—

SUBSCRIPTION FOR PHILLIPS BROOKS HOUSE.

"Friends and Classmates of Phillips Brooks propose, with the consent of the President and Fellows of Harvard University, to erect in the college yard a building to be called PHILLIPS BROOKS HOUSE, to be perpetually maintained and used in that spirit which filled his life.

"'He was,' says President Eliot, 'one of the greatest benefactors the University ever had; for he gave himself, his time, thought and love, his burning words, and his convincing example of purity, uprightness, and manly piety.'

"The plans will be made satisfactory to the President and Fellows, who will assign a good site for the building, in the college yard; and accept the building and its endowment, upon the trust to maintain and use the building and apply the endowment to its maintenance in such a manner as they, in their discretion, shall from time to time deem best for the religious, charitable, and social interests of the University, in accordance with the following statement, signed by Phillips Brooks, November, 1890, as one of the preachers to the University: 'It [the building] should contain a general reading-room for students, rooms for the various religious societies, and large and small rooms for meetings and for the use of the preachers. It should be generously used for all the various public interests of university life, and should unite and strengthen many undertakings which now rather tend to divide the forces which make for good among the students.'

"The President and Fellows will arrange all details of use and administration in accordance with their own judgment, *provided*, however, that, among other good uses, the building shall always

be used, impartially and without favor, for all the forms of spiritual activity, benevolent action, and religious aspiration, in which the best life of the University may, without distinction of sect or denomination, from time to time find expression.

"To do this, a fund of not less than three hundred thousand dollars is needed. The use of the building and endowment will be broad, and time will develop many methods of application which cannot now be foreseen. Some of those objects which are desired are expressed in the accompanying circular, but the subscription is not limited to the uses therein mentioned, if others of like good character arise.

"Subscriptions to the fund may be sent to any member of the committee, or to EDWARD W. HOOPER, Treasurer, No. 50 State Street, Boston.

"Andrew P. Peabody (1826), Quincy Street, Cambridge,
 Robert Treat Paine (1855), 6 Joy Street, Boston,
 Edwin H. Abbot (1855), 50 State Street, Boston,
 George H. Palmer (1864), Mason street, Cambridge,
 E. Winchester Donald (Amherst, 1869), Trinity
 Church, Boston,
 George A. Gordon (1881), Old South Church, Boston.

Committee.

"The undersigned severally agree each to give the sum set against his name, to be used and applied to the erection and endowment of PHILLIPS BROOKS HOUSE, upon the general plan and specific trust set forth in the foregoing statement of the committee.

"Dated at Boston, March 6, 1893."

The Corporation has constituted a committee selected by it from the Faculty, and now consisting of Professors Francis G. Peabody, *Chairman*, George H. Palmer, Wallace C. Sabine, James H. Ropes, and Charles P. Parker. This committee has charge of the administration of the building and application of the income from its endowment and collateral trust funds in order to effectuate in the best way the purposes of this trust, and constitutes the permanent Faculty of this department.

PHILLIPS BROOKS HOUSE.

[REPRINTED FROM HARVARD GRADUATES' MAGAZINE, SEPTEMBER, 1898.]

THE free spirit which in 1886 made attendance at college prayers a voluntary act produced such good results that the college preachers, one of whom was Phillips Brooks, in 1890 joined in recommending the erection of a building in the college yard which "should contain a general reading-room for students, rooms for the various religious societies, and large and small rooms for meetings and for the use of the preachers. It should be generously used for all the various public interests of University life, and should unite and strengthen many undertakings which now rather tend to divide the forces which make for good among the students."

This suggestion met with favor; and, when Phillips Brooks died, on Jan. 23, 1893, the idea sprang at once into active life. On that memorable twenty-sixth day of January, when his funeral procession, on the way to Mount Auburn, passed through the college yard,—to borrow the words of President Eliot,—“between crowded ranks of students, standing with awed faces and uncovered heads, to testify to the senseless body the reverence and affection they felt for the spirit which had ceased to animate it,” the Harvard *Crimson* published a letter from a young graduate which recalled the high ideals which Phillips Brooks had always set before the college, and urged that this building should now be erected, not only as a noble memorial of the man himself, but also as the means of perpetuating his rare spirit and of continuing at Harvard that work which was so near his heart. The suggestion was immediately taken up by the Class of 1855, in which Phillips Brooks had graduated. His relation to his classmates had always been very close. To him who had neither wife nor child, his old schoolmates were peculiarly dear, and his enjoyment of their companionship seemed to grow with years. More than one third of the surviving members of his class gathered in the nave of Trinity, at his funeral services, and they shared profoundly in the feeling which made that occasion without parallel in this vicinity. Desiring to communicate its inspiration to the many distant college friends to whom his face was still a living memory, they mailed, on

Jan. 27, to every living graduate of the college whose address was obtainable, a copy of the memorial number of the Boston *Transcript*, and inclosed with it a circular letter explaining this project, and outlining a rough scheme for its accomplishment. At the request of the class, Dr. Andrew P. Peabody, Prof. George H. Palmer, and Robert T. Paine, who all entered into the design with enthusiasm, united with other friends in perfecting a plan which, on March 6, 1893, had been finally brought into such shape that it was approved and adopted just before Dr. Peabody's death, by vote of the President and Fellows.

Time disclosed how constantly Brooks's own desire for such a building had strengthened and grown. He wrote of it to friends in the last month of his life. Twice, upon the Monday before he died, he urged it in conversation upon different persons. "He was exceedingly anxious it should be carried out," writes Mr. Allen, "and he said it would be of great service to the higher life of the University. He was manifestly bearing it in his mind, in those last days, as an end which was dear to him, and for which he earnestly longed." In June, 1892, he had written to a friend that he would, in the next autumn and winter, help to secure what is desired, and then added, with unconscious prediction, "Just what form the movement will take, and what anybody can do to help it, I suppose will hardly be known before the fall. Pray count on me for whatever I possibly can do." Again, in January, 1893, he wrote, "I shall hold myself ready to serve it in any best way that may be in my power."

His death quickly determined that way. The suggestion contained in his classmates' circular letter of Jan. 27 has finally developed into the scheme for erecting in the college yard **PHILLIPS BROOKS HOUSE**, which is to be all, and more than all, that Brooks himself had definitely conceived. The idea has grown, and its scope has enlarged on lines and in directions which we may well believe would have met his hearty approval. Phillips Brooks House is intended to be a great college home for all those social influences and modes of action which Brooks so enthusiastically taught and made a living force in his own experience. It will furnish the means for reviving that free intercourse between professors and students, individually and in masses, which the size of classes in recent years has made physically impossible. It will be the place where the University will exercise its

hospitality to guests, in those graceful ways which have long been wished at Harvard and which are traditional in European universities. It is to be, in the finest form, a great undergraduate club house where all students and all instructors can meet on equal terms, as gentlemen and friends working together in intellectual pursuits. It will provide opportunities for large and small meetings of classes and societies, and for lectures and addresses. It will become, so to speak, the very hearthstone of Alma Mater, where she sits and receives her children, and welcomes her friends. It will, in the language of the declaration of trust on which it now rests, always be used, "impartially and without favor, for all the forms of spiritual activity, benevolent action, and religious aspiration in which the best life of the University may, without distinction of sect or denomination, from time to time find expression."

When Phillips Brooks graduated, the college class was still the college unit. Its members met daily and often. They all came to know each other well. Through mere force of contiguity and constant companionship in work and play during four years, a friendliness and union sprang up which made their class feeling afterwards a real and positive bond of pleasure. The elective system, however, which mingles all classes indiscriminately in the recitation room, and the increasing size of classes in later years, have totally changed the conditions of class companionship and made quite impossible any general acquaintance with one's classmates; and classmates now have, as classmates merely, little in common, excepting the date of degree. But it was not so with Phillips Brooks, for whom this class association possessed peculiar attractions. His own enjoyment was heartily reciprocated, and the Class of 1855 is now a most delightful club of old friends, whose members travel long distances to meet together. Indeed, they have united so heartily in this undertaking, that the Phillips Brooks House will stand in some measure as a monument also of that early spirit of college life which, under changed modern conditions, is fast passing into a tradition. Will it not be, however, a fine thing to preserve that tradition, as an incident, which shows one of the ways in which our Alma Mater used to train to fine issues the hearts of her children?

No one saw more clearly the need of this building from the outset than the beloved and venerable Dr. Andrew P. Peabody. His interest continued to the close of his life, and, probably, his

very last signature was written in its service. The declaration of trust, which was accepted by the Corporation four days before he died, bore his name as the senior member of the committee. When the time arrives for adopting architectural plans and a final design for the building, it is beyond question that his name and memory will be so associated with it and so commemorated in its arrangements, that the name of Peabody Hall, like that of Sanders Theatre, will become a household word upon the lips of future generations, as the place for the choicest assemblings of University men.

The undertaking is so considerable that it was not deemed wise to open any subscription for Phillips Brooks House until the legal scheme for its connection with the college had been perfected and accurately defined and made entirely satisfactory to the President and Fellows. When this had been accomplished, and the larger Associate Committee had been formed, the circular letter of April 15, 1893, addressed "to all graduates and friends of Phillips Brooks who wish to perpetuate his influence at Harvard," was widely circulated. It seemed courteous to wait until the subscription for his statue in Copley Square was completed. The increasing troubles in the money centres of this country, however, made it manifest that this subscription ought not at this time to be pressed upon persons who, under usual conditions of business and professional life, would doubtless be large givers. The financial stringency of the past four months has pressed most severely upon the rich and those whose functions compel them to use money in steady streams in order to carry out what the law terms "going concerns." Whatever subscriptions have been made for Phillips Brooks House, up to the present time, have been an absolutely voluntary expression of sympathy and good will under circumstances which rendered such expression extraordinarily difficult and very significant. The hour has not yet come when application can properly be made to persons whose first duty, in this season of drought, is still to keep the current of money flowing in its usual channels throughout the community. The result is that every gift which has been offered is the outcome, pre-eminently, of that free spirit in which Brooks himself delighted, and, notwithstanding the times, such general and widespread interest is taken in this undertaking that already about fifty-nine thousand dollars have been subscribed toward Phillips Brooks House. The unique character

of the subscription list has excited much comment, even in the press. It contains the names not only of graduates who knew Phillips Brooks when he was young, and of graduates whose young lives he touched during his term in college chapel, but the names of women and children and strangers and foreigners who never saw him. Contributions have been received already from twenty-nine different States, and, as the news reached distant points in South America and Asia, it brought a response which proves how welcome is the idea of thus commemorating his name and continuing his work at Harvard.

Such subscriptions, made in the severest financial storm which has occurred in this generation, give ground for the belief that the future usefulness of Phillips Brooks House at Harvard will equal the highest anticipation of its friends. Its very stones will speak.

The undertaking has already acquired more than a national character. England was to him almost a second home and is full of his friends. The active interest expressed in private letters led to arrangements, upon the suggestion of English friends, for co-operation in England, and the constitution of a small English committee to receive and forward whatever voluntary gifts should seek transmission. This started at once a considerable movement, perhaps the first of its kind, to take part in commemorating by a monument in America an American whom the English loved. A meeting was called in the Jerusalem Chamber, in Westminster. That historic room, however, was not large enough, and the meeting was held at College Hall, in the Dean's yard, Westminster, on June 16. Mr. Louis Dyer, of Balliol College, was made secretary, and Mr. George A. McMillan its treasurer. Professor Cheyne, Archdeacon Farrar, Mr. James Bryce, and other friends spoke with great acceptance, and a large English committee was formed to carry into effect Mr. Bryce's resolution, "That this meeting, recognizing, in the movement for establishing Phillips Brooks House at Harvard University, a result of the widespread influence, large sympathy, and active efforts of the late Bishop of Massachusetts, desires to send an English contribution in furtherance of that object." It was distinctly understood and stated at the meeting that the American committee merely afforded an opportunity to express that friendship which was seeking expression in England, and that the expression of

feeling was much more grateful to his American friends than any gift of money. But Archdeacon Farrar replied : " We are too much indebted to the Bishop and we love his memory too deeply not to perpetuate it, and we shall send a subscription of £200 to the Harvard Memorial."

But Phillips Brooks House is no mere personal monument. It will stand for little unless it is the means of carrying on the work for which he lived, and for preserving that spirit which filled his life. The little college has been transformed into the great University. Centrifugal forces have begun to operate there among the individual atoms, just as the old neighborly spirit of village life ceases to exist in the great city. Athletics have become almost the only common topic possible in general college talk, and students who receive the same degree do not necessarily possess similar grounds of intellectual acquirement and taste. If Harvard is to preserve among its students that spirit of common loyalty and companionship which should draw university men together, it must provide a central place of intercourse and restore and develop centripetal attractions. No house in Cambridge can contain a college class of the present day. Yet never were the personal relations of officers and students more healthy, and never was there more possibility of good in free social intercourse among students and officers than exists to-day. The large social university life is stunted and cramped at present, simply for the physical absence of a place where it can expand. Phillips Brooks House is intended to furnish a home for all the best influences which make university life fruitful in real character. Its function will be to cherish those true humanities which bring soul into all intellectualities, and enrich that life which the University makes intellectual. Shall this good work be allowed to drag slowly and painfully along? An endowment is absolutely necessary to place this institution upon the generous basis it deserves. The work of raising funds for it must be resumed as soon as the times justify such action. While many must give largely out of their abundance, every one can give something ; and he who gives anything bestows far more than his actual gift. The multitude of those who have given something is most suggestive. A young graduate sends two dollars from a thousand miles' distance, and writes as follows : " The small amount herewith is sent in response to the circular. But for the words, ' If you are able to contribute

no more than a dollar, the thought that you sent it will make the building seem just so much more,' I should have felt, because of pride, compelled to stand aside and see this memorial completed with no part in it other than the consciousness of an intense though silent appreciation of the work. It is a great pleasure to be allowed to assist in a tribute like this to the University's greatest work, — *men* like Phillips Brooks and Dr. Peabody."

When President Walker preached the class-sermon in 1855 his topic was "the young man's dream of life." After speaking of the visions which were taking form in the minds of his hearers, he paused, and then, leaning forward and looking down into the attentive faces, he said, in his impressive way: "I would speak with all reverence of that dream, for I believe there is often more religion in the young man's dream of life than there is in the old man's philosophy of life." Brooks never forgot those words. It may well be that they were not without influence in stimulating his own decided preference to work upon young lives while their possibilities were still undetermined. The desire was very marked in his daily life. He saw that youth is the time of hero-worship, when ideals are formed and the theory of living is shaping the future. We all know how personal relations with some one or more of our old teachers and friends lies at the very heart of each graduate's affection for his college days. It is this subtle atmosphere, the delicate aroma, the silent and perhaps almost unperceived force of such relations at that period, which makes the memories of those years so potent in later years. The college contributes little directly to this influence. It fulfils its part in making truth free to all. But what most parents want their boys to acquire in college life is goodness and manliness and character, which are so much more than mere knowledge. The very fact of Brooks's marvellous hold upon these young men shows that this is what they really value most of all. Brooks's power in and over their lives lay in his drawing out of their own souls and into their own consciousness a positive longing to be good. He waked in each heart the best which was in it, and, like Dr. Arnold at Rugby, he was an inspiration to their souls.

This was the secret source of that outburst of affection when he died, which made them insist that no hands but theirs should bear his body into the church or lay it in the grave. "I could not but regret," says President Eliot, "that they never paid to the

living man such honor as they paid to the dead. But Phillips Brooks, like all true saints and heroes, seemed unconscious of his influence and powers, and did not realize in the least the universal respect and affection with which he was regarded. This unconsciousness of merit, this absence of self-deference, heightens his worth, and makes it all the more important to commemorate his character and services at the college he so much loved."

Phillips Brooks House is designed to be the means of this commemoration, and no effort will be spared to fill its entire functions with the spirit of his life in all its rich and varied forms of manifestation. Every influence in the college world, making for goodness, and for hospitality, and for generous social intercourse, and for righteousness in life, will find there a home. Its outlay must, of necessity, be planned very differently from the ordinary expenditure of the college. It must not be allowed to compete with other college objects for a share of their insufficient means. It must have its own endowment, for it will deal with matters of living, not of intellectuality. If it be made truly a memorial of Phillips Brooks, all its arrangements will be planned to help, in numberless and varied ways, the students at Harvard to grow into men like himself.

EDWIN H. ABBOT, '55.

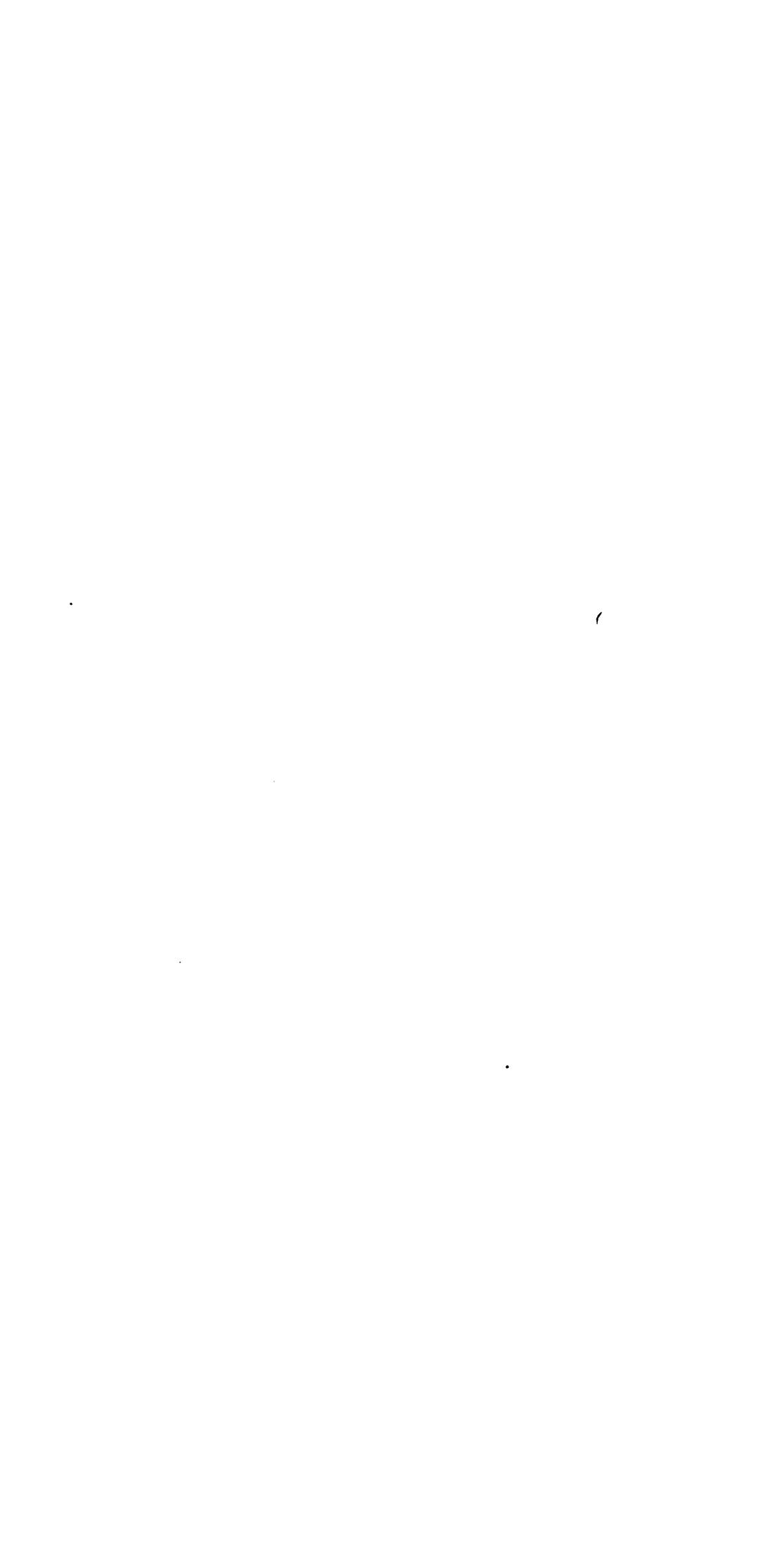


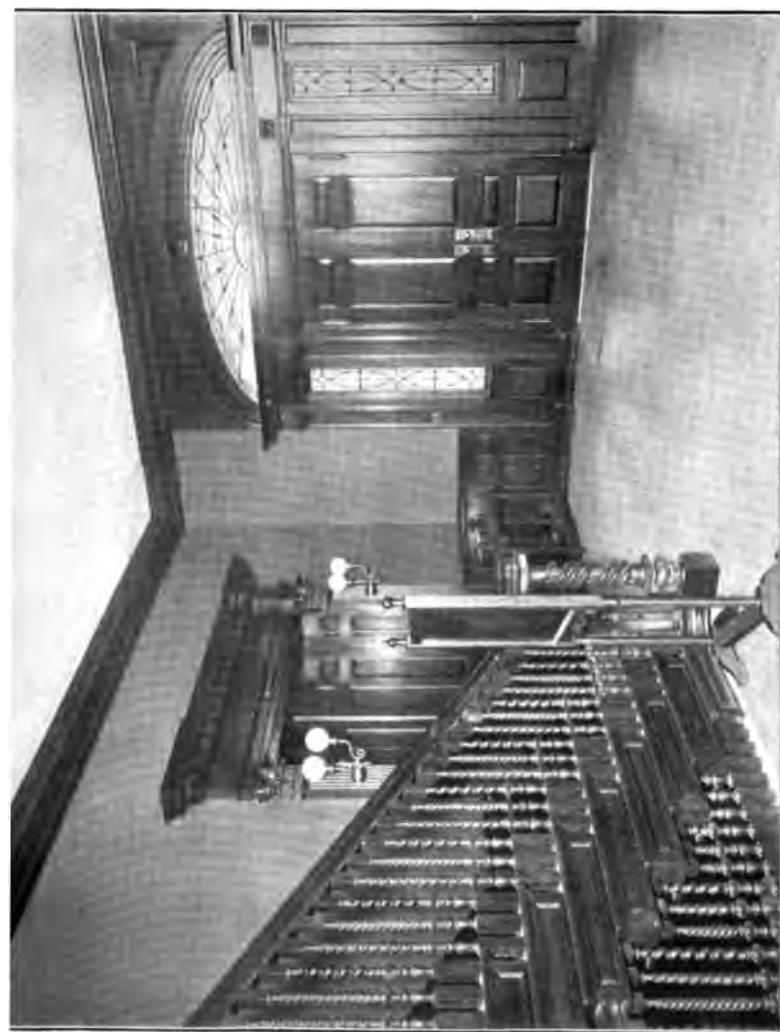


Front on Broadway, looking North toward Hemenway Gymnasium.

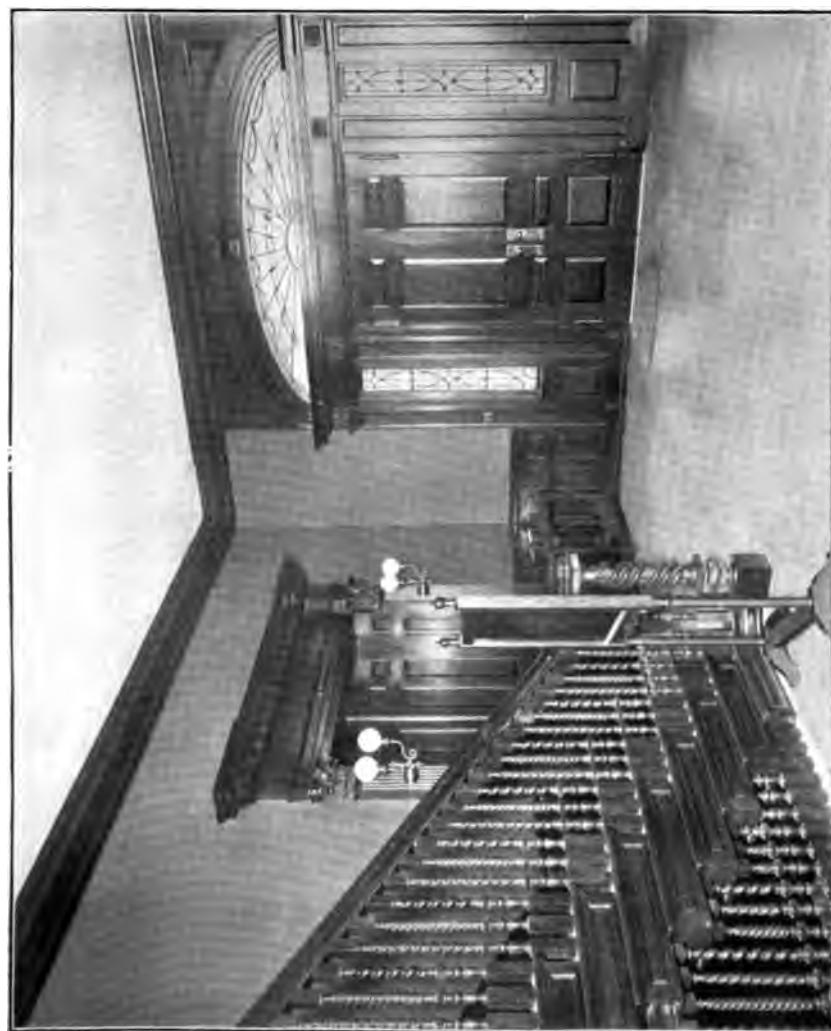


Front on Quadrangle, looking South toward Holden Chapel and Harvard Hall.





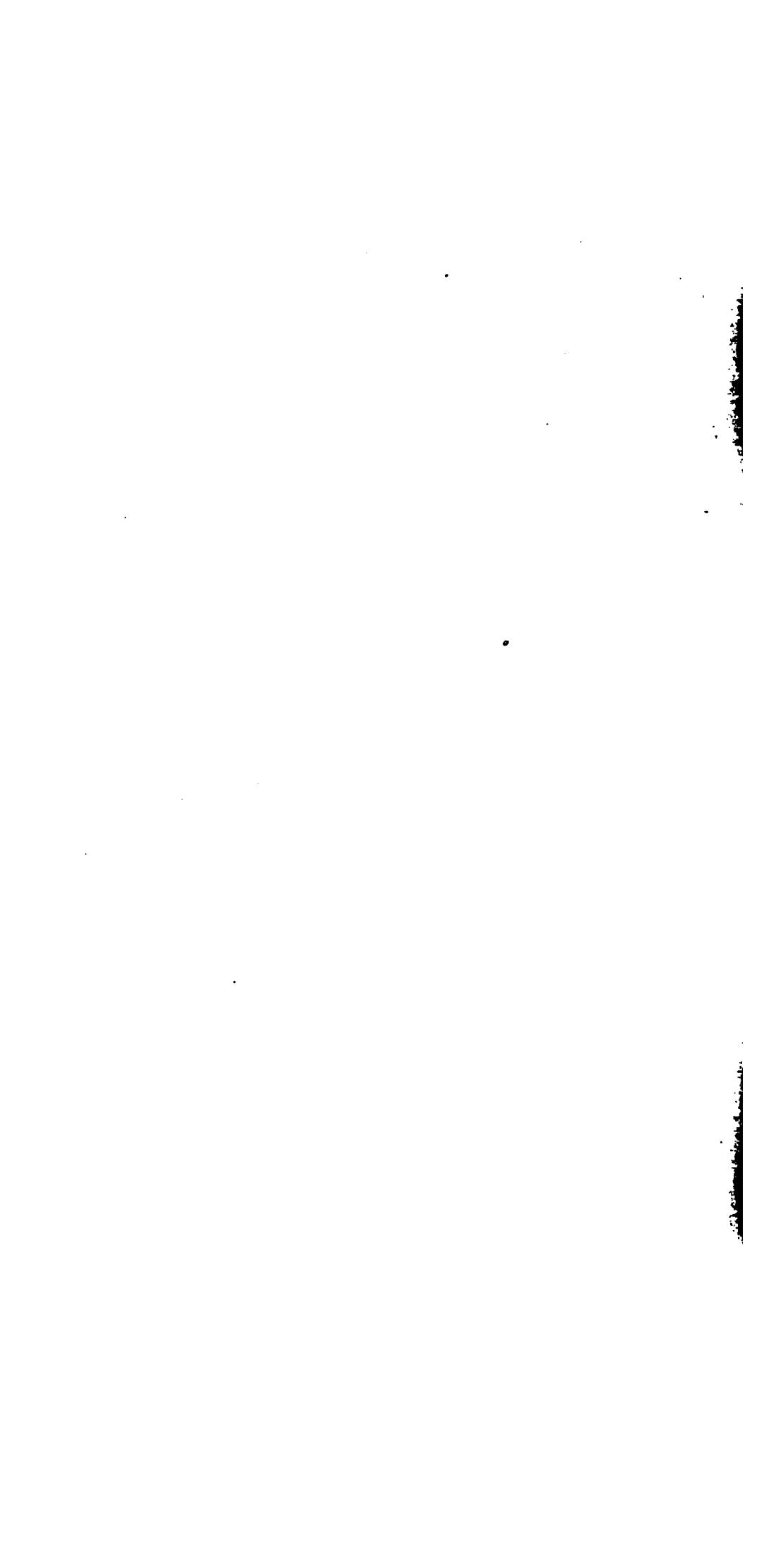
Hall with Memorial Tablets, entrance from Broadway. Brooks Parlor on Left Hand.
Randall Rooms on Right.



Hall with Memorial Tablets, entrance from Broadway. Brooks Parlor on Left Hand.
Randall Rooms on Right.

THIS HOUSE
IS DEDICATED TO
PIETY CHARITY HOSPITALITY
IN GRATEFUL MEMORY OF
PHILLIPS BROOKS

On the East Wall, above the Bust of Phillips Brooks.



THIS HOUSE
IS DEDICATED TO
PIETY CHARITY HOSPITALITY
IN GRATEFUL MEMORY OF
PHILLIPS BROOKS

On the East Wall, above the Bust of Phillips Brooks.



8

A PREACHER
OF RIGHTEOUSNESS AND HOPE
MAJESTIC IN STATURE IMPETUOUS IN UTTERANCE
REJOICING IN THE TRUTH
UNHAMPERED BY BONDS OF CHURCH OR STATE
HE BROUGHT BY HIS LIFE AND DOCTRINE
FRESH FAITH TO A PEOPLE
FRESH MEANING TO ANCIENT CREEDS
TO THIS UNIVERSITY
HE GAVE



PHILIP STANLEY ABBOT

BORN 1867 DIED 1896

HARVARD A.B. 1890 A.M. LL.B. 1895

ALWAYS A LEADER

HE ON JANUARY 23 1895

STIRRED HIS FELLOW-STUDENTS

TO UNDERTAKE THIS MEMORIAL BUILDING

BUT BEFORE ITS COMPLETION WAS KILLED

IN CLIMBING MOUNT LEFROY

RICH IN NATURE FRIENDS FORTUNE

HE ADDED

WHATEVER TOIL AND CHARACTER CAN GIVE

TO MAKE SHORT LIFE COMPLETE

RALPH HAMILTON SHEPARD

BORN 1867 HARVARD A.B. 1892

ONE OF HARVARD'S YOUNGEST BENEFACTORS

STUDIOUS EARNEST DEVOUT

MEMBER OF

THE CHRISTIAN ASSOCIATION

THE RELIGIOUS UNION

THE SAINT PAUL'S SOCIETY

DYING IN 1894

HE GAVE FIVE THOUSAND DOLLARS

TO PROMOTE CHRISTIAN WORK

AT HARVARD COLLEGE

BELINDA LULL RANDALL

BORN 1816 DIED 1897

THROUGH THE TRUSTEES OF HER ESTATE
MADE PROVISION

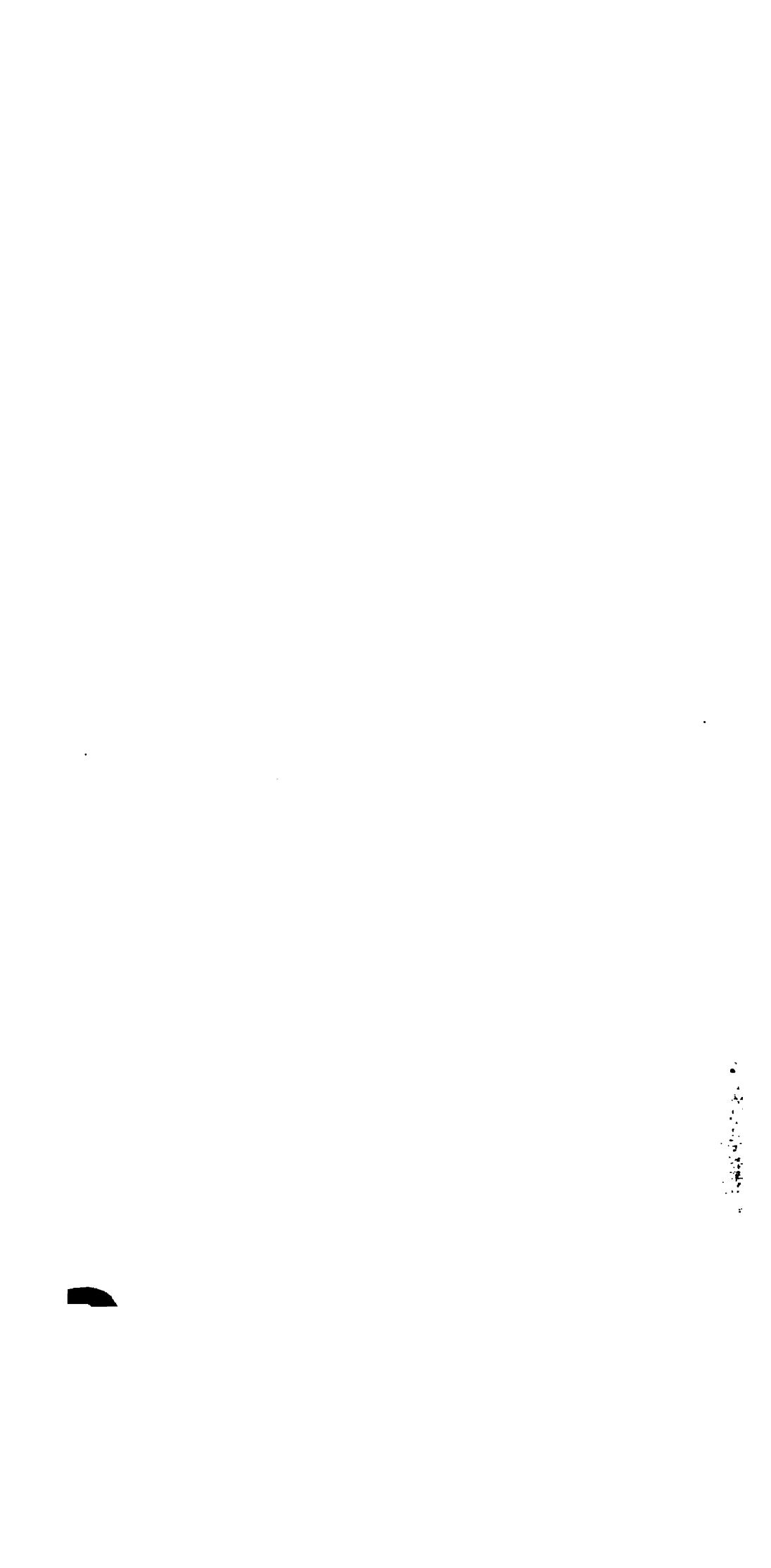
WITHIN THE PHILLIPS BROOKS HOUSE
FOR THE ADMINISTRATION OF CHARITY
BY THE STUDENTS OF THIS UNIVERSITY

JOHN WITT RANDALL

ROTHER OF BELINDA BORN 1813 DIED 1855
A.B. HARVARD 1834 M.D. 1839

WHOSE NAME SHE WISHED
TO BE ASSOCIATED WITH HERS
IN HER MANY AND GREAT BENEFACTIONS
LOVELY AND PLEASANT IN THEIR LIVES
AND IN THEIR DEATH THEY WERE NOT DIVIDED

On the East Wall, at the entrance to the Randall Room.



WILLIAM BELDEN NOBLE

BORN 1860 DIED 1896

HARVARD A B 1885

ARDENT JOYOUS GENEROUS

YEARNING FOR KNOWLEDGE

IMPASSIONED FOR HOLINESS

HE SOUGHT TO BE A MINISTER

AFTER THE PATTERN OF

PHILLIPS BROOKS

BUT DIED BEFORE ORDINATION

MINDFUL OF HIS UNFINISHED AIMS

HIS WIFE ESTABLISHED

THE NOBLE LECTURES

IN 1898

On the South Wall, at the Left Side of the Rear Entrance





Brooks Parlor, looking North and West toward old Church-Yard.



Brooks Parlor, looking North and West toward old Church-Yard.



Stairway between First, Second and Third Floors.





Peabody Hall, on Third Floor, looking East toward Holworthy.



Society Room.

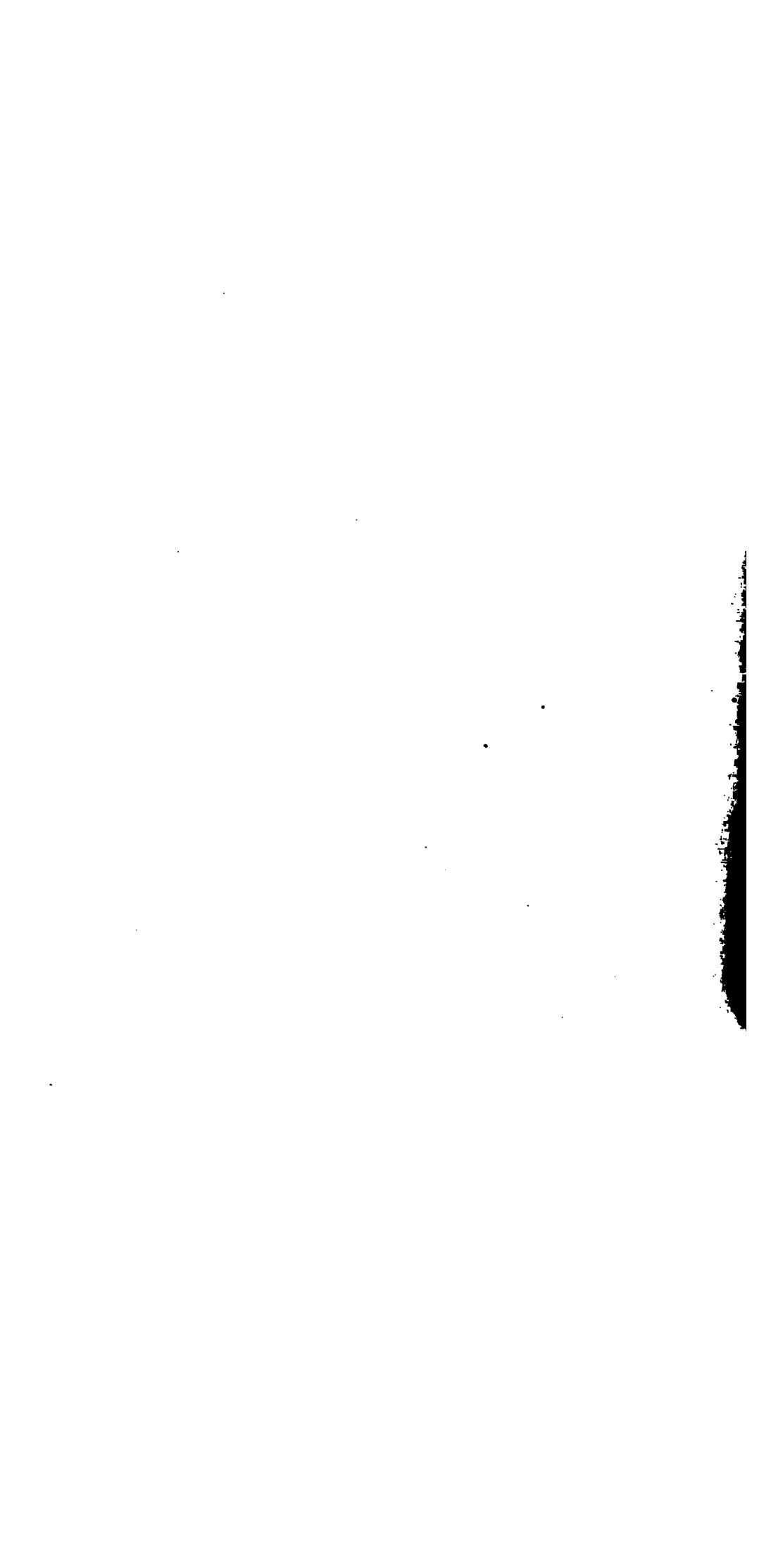


Society Room.





Society Room.



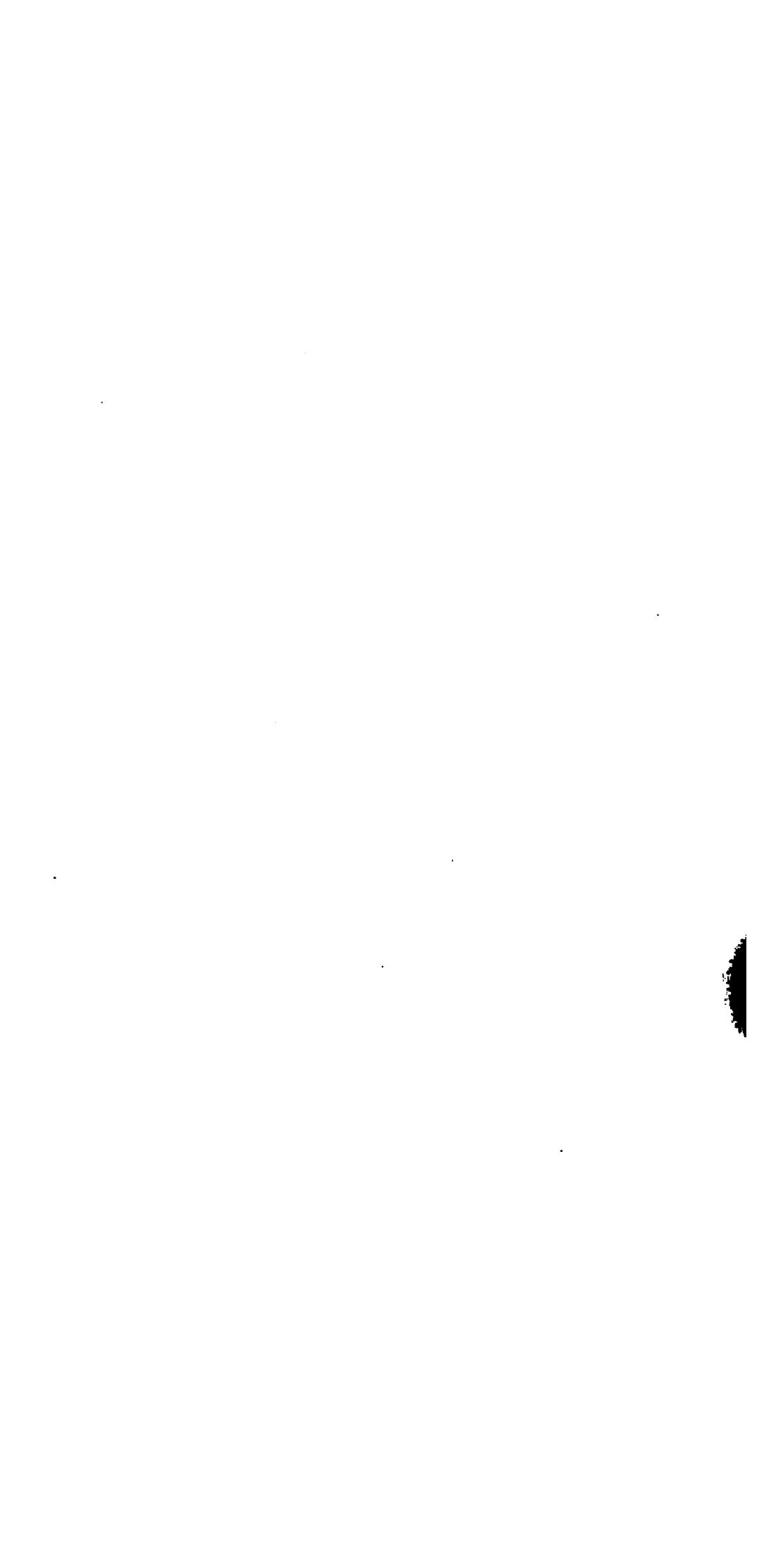


Society Room.





Society Room.





Society Room.





Society Room.





Society Room.



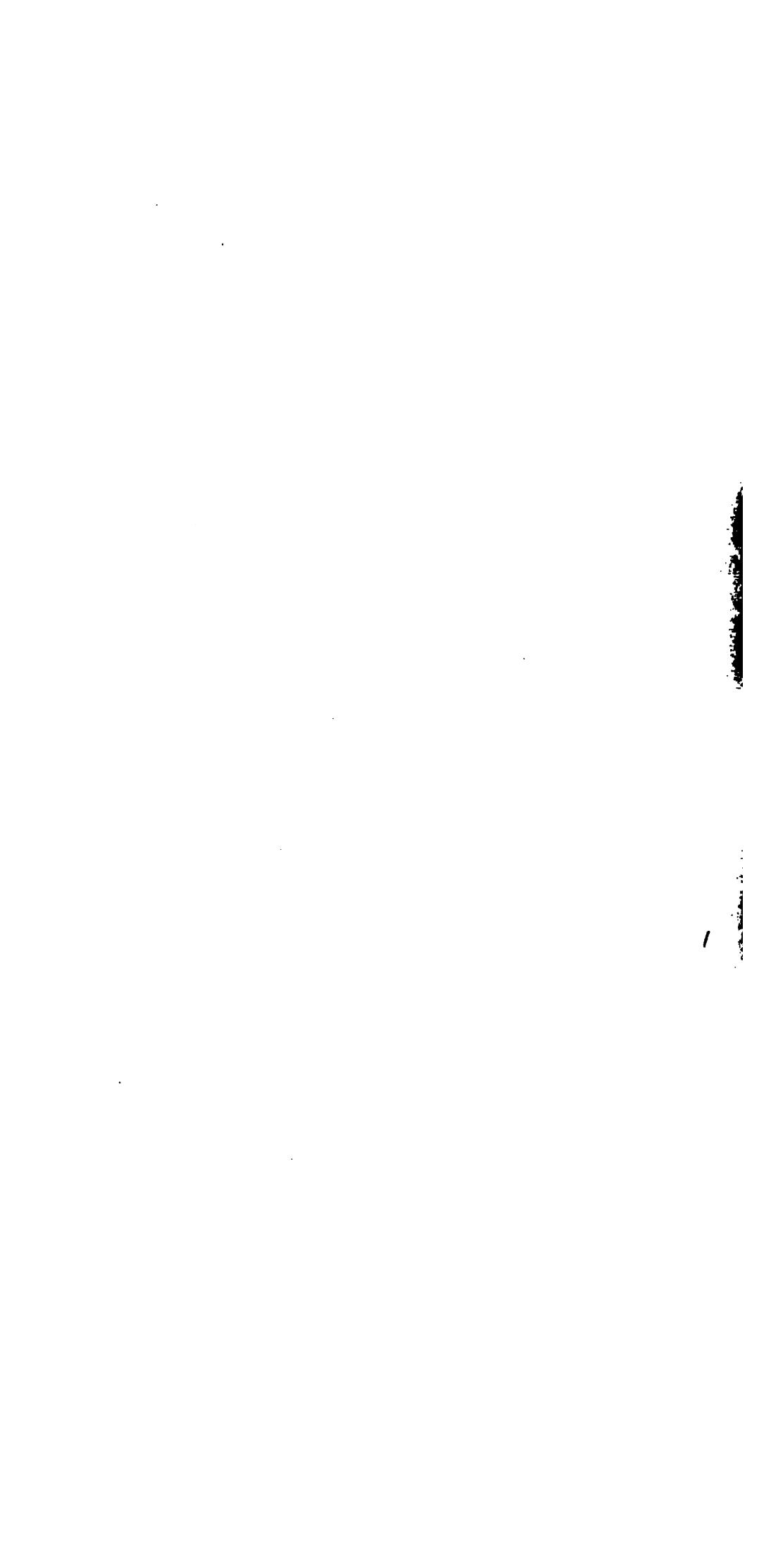


Society Room.





Committee Rooms — Second Floor — Over North Entrance.





ent— Looking North. Dressing Rooms on Right. Storage Room and Heating Apparatus and Rooms on Left.



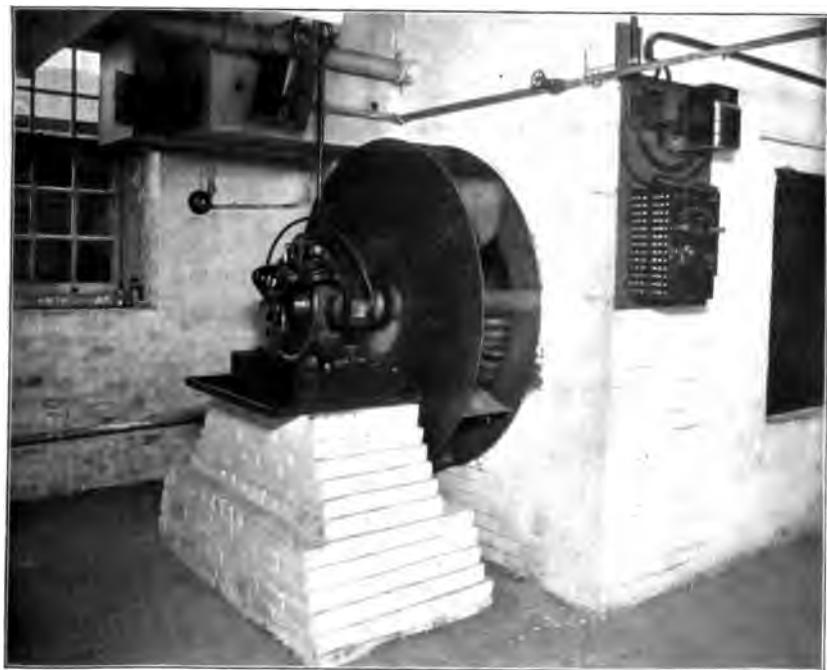
Ladies' Dressing Room in Basement.



Gentlemen's Dressing Room in Basement.



Kitchen, with Gas Stove — Northeast corner of Basement.
Dumb Waiter to First Floor on Left.



Ventilating Fan and Heating Apparatus — Southeast corner of Basement.



Heating Apparatus — Southeast corner of Basement.





Storage Room — Northwest corner of Basement











02-16-0225

